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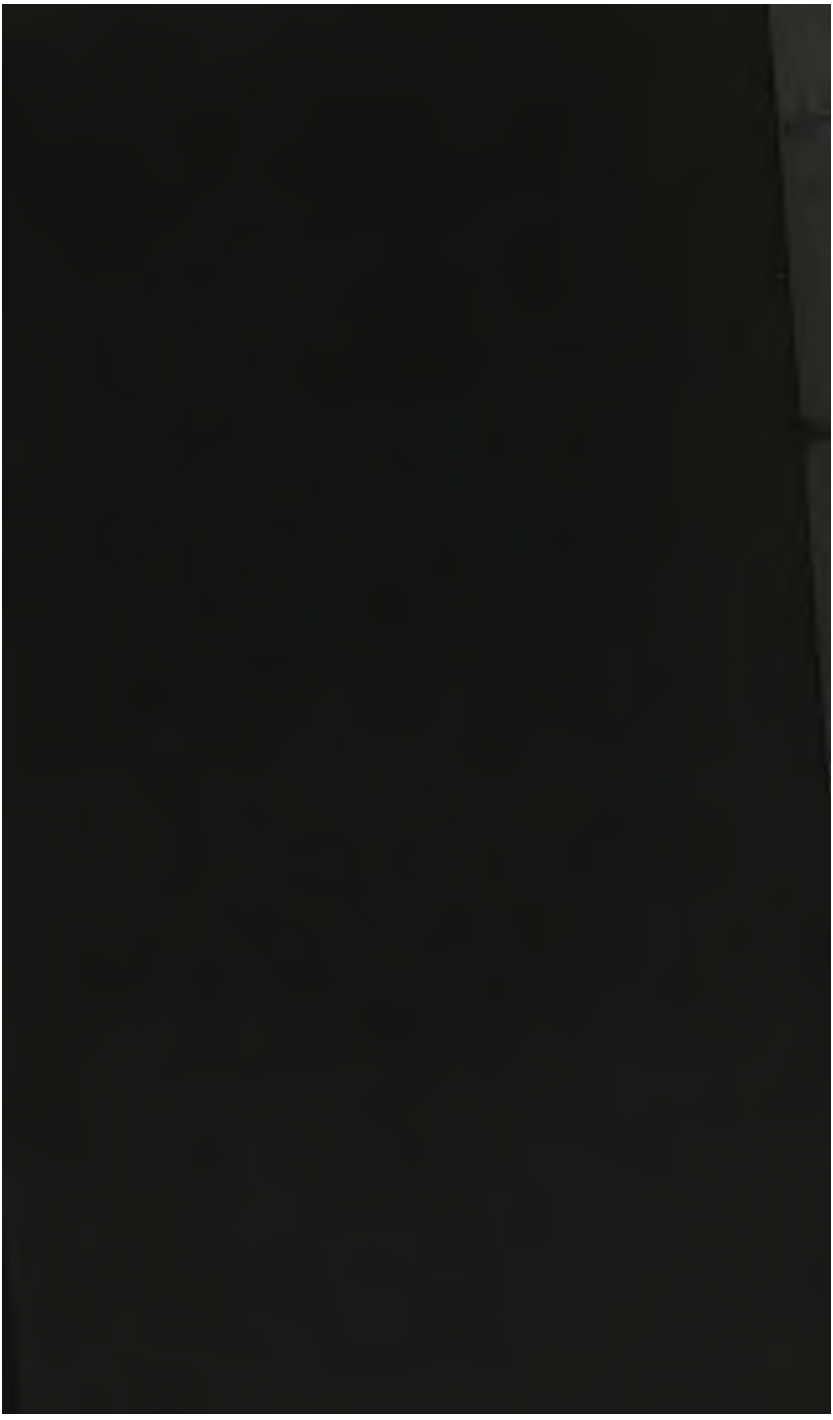
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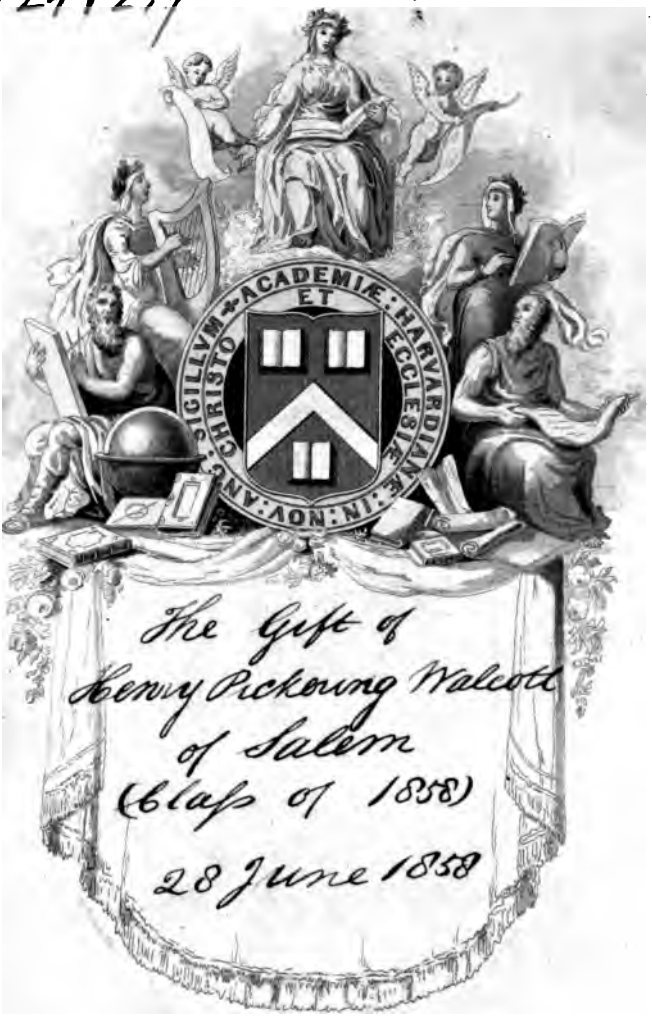
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The Gift of
Henry Pickering Walcott
of Salem
(Class of 1858)
28 June 1858



Analecta Anglo-Saxonica.

SELECTIONS,

IN PROSE AND VERSE,

FROM THE

ANGLO-SAXON LITERATURE:

WITH

AN INTRODUCTORY ETHNOLOGICAL ESSAY,

AND

NOTES, CRITICAL AND EXPLANATORY.

BY

LOUIS F. KLIPSTEIN.

AA. LL. M. AND PH. D. OF THE UNIVERSITY OF GIESSEN; AUTHOR OF "A GRAMMAR OF THE ANGLO-SAXON LANGUAGE," ETC.

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TO

AUGUSTUS VON KLIPSTEIN, PH.D.,

PROFESSOR OF MINERALOGY AND THE ART OF MINING
IN THE UNIVERSITY OF GIESSEN;

HONORARY MEMBER OF THE MONTANE UNION AT GRÄTZ AND OF THE
SCIENTIFIC ASSOCIATION IN THE HARTZ;

MEMBER OF THE RUSSIAN IMPERIAL SOCIETY OF NATURALISTS AT MOSCOW,
OF THE GEOLOGICAL SOCIETY OF PARIS, AND OF OTHER
LEARNED ASSOCIATIONS,

THESE VOLUMES

Are Inscribed,

WITH SENTIMENTS OF THE HIGHEST REGARD.

PREFACE.

With the object of promoting the study of Anglo-Saxon among American youth, we have endeavored, in making selections from those monuments of the language that have been given to the world, to present such as would interest both the antiquarian and the philologist, and at the same time throw light upon the character and institutions of our ancestors. For both purposes, and with both aims, we only regret that we have been so much restricted in compass.

The sources from which the Anglo-Saxon portion of these volumes has been drawn will be found mentioned, each in its proper place, among the Notes. But few liberties have been taken with the text as received from MSS., unless there was strong evidence of error proceeding from carelessness in early transcriptions, as well as from non-acquaintance with the language on the part of transcribers themselves. In some cases, criticism has been used with an unsparing hand. The propriety of carrying it so far in the present stage of Anglo-Saxon study, as to decide upon the most analogical forms of words, and adopt only those, was doubted.

It is well known that either the Anglo-Saxon writers were averse to a uniform orthography, or that later transcribers exercised their ingenuity in expressing the same word in every form in which they had seen it appear in the productions of different dialects, or rather variations of the common tongue, from the want of a common standard. Such being the case, without deciding upon the claims of either theory, we have considered ourselves at liberty to reject all uncouth forms, substituting the more usual ones in their place; and also adopting in some instances the most frequently recurring mode of writing a word in any particular text. As it is, sufficient diversity will appear, to satisfy the most antiquarian taste. In like manner, finding a general principle to obtain in the grammar of the language, and that, one of correct speech, we have not hesitated to amend whatever was contrary to that principle; carefully respecting, however, all the older forms and constructions, and whatever seemed to be consonant to the genius of the tongue in its various stages, as well as to the analogy of kindred, if not coeval, branches of the same family.

As regards the accentuation of the language, close study and thorough analogical investigation have been brought to bear upon it, and in arriving at his conclusions, the author, as will be perceived, has paid due attention to the claims of the Lower German, Friesic, Dutch, Icelandic, and English, without neglecting those of other divisions of the Teutonic family. The reasons for such conclusions will generally appear from the Glossary, in which all doubtful cases will be found noted.

In the preliminary Essay a cursory ethnographical review has been taken of the ancient and modern nations of Europe, drawn out upon philological principles, which, it is trusted, will not be unacceptable to the student, while some of the facts that it sets forth will have a tendency to correct many erroneous opinions imbibed from our common histories and other works. The difficulty has been in giving an epitome of what is a subject for volumes. Some slight changes have been ventured upon in the orthography of a few proper names for the sake of derivation, and to exhibit analogies. Philology, indeed, requires that such amendments should become general. It is absurd that either ancient, or other forms should be allowed in our language, as modified by their passage through a second, and, in many instances, also through a third tongue.

The specimen of Norman-French introduced from the Laws of William the Conqueror, as an appendix to the text, will be sufficient to exemplify that language, which coming in collision with the Anglo-Saxon, was eventually obliged to yield to its stronger adversary, but not without leaving traces of its inroad in the subsequent speech of Great Britain.

The copious Glossary designed for these volumes, in addition to its particular object, the elucidation of the Anglo-Saxon tongue, will afford a good point of view for the philologist in the comparative study of the Indo-Germanic languages, at the same time that it throws light upon the history of others. The original intention of uniting it with them could not be carried out, on account of the unexpected size of both works.

ST. JAMES, SANTEE, S. C.
April 1, 1848.

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INTRODUCTORY ETHNOLOGICAL ESSAY.

§ 1. The history of a people and the history of the language of that people, bear a close relation to each other. A nation appears as a rude tribe, subsisting by means of the chase, and waging war upon neighboring territories. In that stage of society its dialect is simple, meager, and from the absence of written compositions, extremely liable to change. Rendered more potent by extension of sway, and the consequent increase of population, its wants become more numerous, and are supplied with greater difficulty, thus giving rise to new and varied pursuits and occupations. Change of circumstances originating change of ideas, and requiring other sets of terms in addition to those already existing, along with enlarged modes of expression, the powers of the language are augmented, and its scope more widely extended. Alphabetical characters are now either invented, or borrowed; words before only sensible to the ear are made visible to the eye; in a word, the same dialect heretofore unstable and wavering, becomes at last, in a certain measure, fixed. The march of the nation being still onward, civilly, mentally, and morally, the arts and sciences advancing from infancy to maturity; to the simple bard have succeeded the poet, the historian, the philosopher, the orator, and the grammarian, with all the paraphernalia of speech which these adopt and employ. And should the nation at any time change its geographical position or limits, and incorporate other peoples with itself, as it necessarily must do in so changing, the influence which the languages

of the incorporated will exert upon its own, cannot be slight or unimportant, powerful as such influence is found to be even in unions formed for commercial purposes. Thus a little rill issuing from its mountain-home, flows along irregularly in a channel which widens as it goes, and in its course receives tributary after tributary, until it swells into a majestic river, the medium of innumerable blessings to mankind.

§ 2. These remarks are intended to apply in a special manner to the history of the Teutonic, or Germanic[1] race

[1] *Teutonic*, the general appellative for both the Germanic and Scandinavian people, comes from the Teutoni or Teutones, one of their most ancient and powerful confederations, and these drew their name from Tuisco, Thiusco, Tuisto, or Teut the founder of the race, worshiped after his death as a god. Upon the establishment of the Holy Roman, or German Empire under Charlemagne, the term as applied to the Germani Proper, appears in the form of Theodisc, Theudisc, Theotisc, Diotisc, Diutisc, since become either provincially or otherwise, Dutsch, Dietsch, Teutsch, and Deutsch. *Germanic*, from Germani, an appellation equally extensive as adopted by the Romans, but afterwards more limited, is comparatively of later origin. "Celebrant," observes Tacitus, in speaking of the ancient Germans, "carminibus antiquis *Tuistonem* deum terra editum, et filium Mannum, originem gentis, conditoresque. Deo ortos, Marsos, Gambrivios, Suevos, Vandalios, affirmant; eaque vera et antiqua nomina. Ceterum *Germaniae vocabulum recens et nuper additum*, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, nunc *Germani* vocati sunt." And Caesar says of different tribes enumerated by him, "qui uno nomine *Germani* appellantur." *Germani* is probably derived from the *Old German*, "gér," *a spear*, and "mann," *a man*, signifying *Spearmen*, and appears in the analogical form *Germanen* in an inscription, which connected with the *Fastis Capitolinis*, dates as far back as B. C. 223, and commemorates a victory gained in the same year by the Roman consul Marcellus over the Gauls and that people acting as confederates. But the name of the country, though considered by Tacitus as a "vocabulum recens et nuper additum," may possibly be referred back to a very remote age. Mirchond the Persian poet, according to Von Hammer, says, "Khorasan is the name of that country in which were assembled the learned and wise, and which, in olden times, was called *Dshermania*." As regards the initial orthography in this word,

and speech in general, and to that of the Anglo-Saxon people and dialect in particular.

§ 3. On the borders of northern India, adjoining the beautiful vale of the modern Kashmeer, dwelt in early times, the nation of the SACAE, or SAKAI.[1]

§ 4. The relationship between the SKYTHIC,[2] (SCYTHIC,) TEUTONIC, GERMANIC, or GOTHIC[3] tribes and the inhabitants of ancient India, is proved by the striking affinity which the Moeso-Gothic, the oldest Germanic dialect that has come down to us, bears to the Samkrit.[4] "When I read the Gothic of Ulphila's version

we may observe that the ancient Gedrosia, lying upon the Mare Erythraeum, or Sea of Arabia, was so termed from the Persian "dshiaadurnscht," *stormy, tempestuous.*

Upon the whole, the appellatives *Teutonic* and *Germanic* might be regarded as expressing, the one the *sacred*, the other the *civil* name of the race.

[1] Whether the Sikhs, who of late so bravely contested the British arms in the Punjaub, are descendants of the Sakai, we submit it to the antiquary and historian to determine. The similarity of the name, as well as the position of that people, would seem to favor the opinion.

[2] For the origin of this appellative, see § 6, note 2.

[3] We have used these four epithets with the same designation, for reasons which will appear in the sequel. Ethnologically and properly speaking, *Skythic* belongs to the race only while in Asia, and upon its entrance into Europe; after that, *Teutonic* becomes the general appellative. *Germanic*, as we have already said, § 2, note 1, is less extensive in its application, and *Gothic* is limited to a comparatively small number of tribes. For the origin of the last term, see § 37, note 1.

[4] We have ventured to substitute the form *Samkrit*, for the common one of *Sanscrit*. Some—and among them the learned Prof. Hamaker of Leyden—would derive the term from the Greek *σὺγ-κριτὸς, joined together, united so as to form a whole;* but why resort to a foreign language for the elements of a term, when the vernacular contains them? and why not give the Samkrit the distinction of naming itself? *Sanscrit* is evidently a corruption, and should be abandoned along with the unphilological and absurd opinion, which would make the early and noble form of human speech that it pretends to designate, a mere artificial medley from the Greek, the devisement of the Brahmins of India for secret purposes!

of the Scriptures," says Prof. Bopp, the learned Samkrit scholar, "I scarcely know whether I am reading Sanscrit or German."

§ 5. At a later period we find a part of Armenia called Sakasina, and inhabited by the Sakasini, or Sacassani, who in their migrations had successively possessed themselves of Bactriana, Parthia, Hyrcania, and the southern shores of the Caspian.[1] That country is now "the beautiful province of Karabaugh," lying between the Arras and Kur, the

Samkrit, derived from "sam," *altogether*, and "krita," *done*, in the same, and implying what is complete or harmonious in all its parts, is the language that was spoken in ancient India by the literati and the higher classes of society in general. Coëval and conterminous with it, we find the *Prakrit*, conveying the idea of what is spontaneous, and, therefore, of irregularity, the language of the lower orders, and of course less cultivated, and divided into numerous dialects according to different localites. From these two forms of a common speech proceeded, in more modern times, the *Bengali*, which has preserved the most originality, and which is used principally in the province of Bengal; the *Hindoostani*, made by admixture of the Arabic and Persic with Samkrit and Prakrit ingredients, and spoken generally by the Mohammedan population of the country; the *Mahratta* in the north, and on the west coast; the *Malabar* in the south, with the *Telinga* and *Tamul*, and these also in the island of Ceylon, along with the *Cingalese*; the *Maldivian* in the Maldive Isles, and other less-defined idioms, among which must be reckoned the *Zingani*, even now more or less employed by the Zingani, or Gipsies of Europe, who appear to have been originally expelled from India. From the improvement of the Prakrit in the southern parts of the peninsular, was produced, in more remote ages, the *Pali*, since the sacred language of the Buddhists. The Samkrit, for regularity of structure, expressiveness, and beauty in general, is unsurpassed by any speech of either ancient or modern times, while the intimate relation which it bears to the Teutonic family, recommends it in a peculiar manner to our attention.

[1] Von Hammer styles the whole Teutonic or Germanic stock, *Bactro-Median*, and considers it as having originated in the highlands of Aria, a latitude which, according to the Hebrew and Arabian traditions, nearly corresponds to that of the original seat of the human family, if indeed one, and descended of two common parents.

ancient Araxes and Kyrus, on the northern connnes of Persia.

§ 6. These Sacassani, as the word is spelt by Pliny, who no doubt was unacquainted with the derivation of the name, were no other than Sakai-suna, or *Sons of the Sakai*, afterwards abbreviated into Saksun, or Saxon.[1] Ptolemy makes mention of Saxones in Armenia as sprung from the Sakai, and Stephanus places Saxoi upon the Euxine. So famous had the Sakai rendered themselves, that the Persians applied the name to all the Skythic tribes and their confederates.[2]

[1] Mr. Turner observes upon this subject: "If the Sakai, who reached Armenia, were called Sacassani, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the "x" instead of the "ks," and thus Saxones would not be a greater variation from Sacassani or Saksuna, than we find between French, François, Franci, and their Greek name Φραγγι; or between Spain, Espagne, and Hispania."—*Hist. of the Anglo-Saxons*, vol. i., B. I. Chap. I.

[2] The appellation Σκύθαι, whence Skythians, is said to have originated with the Greeks who dwelt upon the shores of the Euxine. Herodotus asserts that the Σκύθαι called themselves Σκολότοι. In the Persian Schah-nameh, or *Book of Kings*, the same people are styled *Ssakalib*, or *Ssaklib*. Now it is evident that all these words contain the root of Sacae, or Sakai, whatever may be considered the origin of the name, whether or not we derive it from a word related to the Anglo-Saxon "seax," *a sword*, perhaps originally "sak-s," or "sak," thus making Ssaka-lib, *the Sword-lips*, or in the highly figurative language of the East, *the Sword-edges*. And the opinion is corroborated by the fact, that a Persian festival in honor of a victory gained over the Ssakalib, was termed by the Greeks τὰ Σάκαια, *the Sakaia*.

The vast region in Asia, occupied more or less and at different times by the Skythic tribes, was originally divided into Scythia extra Imaum, or *Skythia without the Imaus*, and Scythia intra Imaum, or *Skythia within the Imaus*. Afterwards, when the most of these tribes had spread themselves into Europe, followed by another race of people that poured down upon them from the steppes of the north, *Skythia within*, or *to the west of the Imaus*, became Asiatic Sarmatia.

From the wide extent of the name, therefore, the claim made by

§ 7. The affinities existing between the Persic, and especially between the Zend, Pehlvi, and Parsi, the successive languages of ancient and more modern Persia,[1] and the various Teutonic dia-

some ancient writers for a vast Skythian empire, either of longer or of shorter duration, is not altogether unfounded; and with nomadic offsets from that empire, might be identified the race which invaded Egypt, B. C. 2082, and which established the dynasty of the Hyksos, or *Shepherd-kings*, whose tyranny was afterwards remembered with so much horror by the Egyptians, that they were accustomed to sacrifice every *sandy-haired* and *blue-eyed* stranger who happened to be thrown on their coasts—sand-colored hair and blue eyes, with the concomitant fair complexion, having been the distinguishing features of the race of people to which the Hyksos belonged, and in a great measure peculiar to the Skythians.

With the descendants of the Sakai already mentioned, might be identified the *Asiones*, who gave name to Asia, and who survived as a tribe in Lydia until the times of the later geographers of antiquity; and we are supported in our supposition by the now generally admitted existence of an ancient Skythic empire, and its extension over Asia Minor for the space of fifteen hundred years, or longer, as well as by the fact that the appellation Asiones is but dialectic, "asi," the first part of the compound, having in Samkrit the same meaning as "seax," "sak-s," or "sak," and perhaps, being only a softer form of the same word; while the second part might well be supposed to contain the "sûnus," plural "sûnavas," of the same language, or the like. Hence, probably, according to the Icelandic Sagas, the Æsir, or *Asiatics*, plural of Ás, *an Asiatic*, that Odin led from the East to the north of Europe; from Ás-gard, or *the country of the Asae*, or *Asas*, to Scandinavia; and likewise the identity of the Asiatic Sassones, Saxones, and Axones.

The empire, or predominance in question, we would denominate *Skythico-Asionic*, the two members of the compound denoting the two divisions of the same, the northern and southern, both of which would seem afterwards to have extended themselves by offsets, the one into northern and the other into southern Europe.

[1] *Persic*, the language of modern Persia, has been formed since the Mohammedan conquest of that country, by the intermingling of Arabic with the *Parsi*, which, at first but a dialect, rose, about the commencement of the Christian era, to be the national idiom. The *Pehlvi*, which gave place to the *Parsi*, was produced from the more

lects,[1] show either a national intercourse of some duration, or an identity of origin. They are so numerous, Sharon Turner asserts, "as to confirm the deduction of the progenitors of our ancestors from the regions of ancient Asia;"[2] and another writer observes, "The language of Persia is peculiarly interesting to us, for the remarkable affinities which are found in it to our own and other languages of the great Teutonic family." Affinities of the kind are likewise shared by them to some extent with the Armenian.[3]

original Zend, by union with the Median, Parthian, and other dialects intermixed with Chaldee, the result of conquest. To these dialects might also be referred, making due allowance for foreign ingredients, the *Belootchi* and *Afghan*, spoken within the limits of the Dhoorannee Empire, the *Koord* among the mountains of Persia, and other rude tongues of tribes nearly allied to the peoples speaking the various idioms here mentioned. No language in modern Asia has received so high a polish as the *Persic*. The Zend and Samkrit were strictly cognate.

[1] Of the very few words given as Skythian by Herodotus, but one or two can lay claim to any affinity of the kind. The Arimaspi having been fabulously reported as provided with only one eye, he deduces the name from "arima" *one*, and "spou" *an eye*, as Skythic terms; but such a derivation is evidently mere conjecture. That people, even if it could be established that they were of Skythic origin, probably took their name from the river Arimaspias upon which they dwelt; and "Arimaspias" is undoubtedly Zend in its elements, the latter part of the word being related to "afs," *a river* or *stream*, while the former, which is the same as *Ariene* and *Ariema*, from whence came the more modern *Iran* and *Irman*, expresses the name of a country, the ancient Aria, once, it is said, comprising Sogdiana, Bactria, Media, and Persia, but afterwards more restricted, and now represented in a great measure by the province of Khorasan. It may not be amiss to observe, however, that as "asp" in Zend signifies *a war-horse*, Arimaspi might denote *War-horses of Arim, Iran*, or *Aria*, an appellation suitable to that people, who were said to be at continual war with griffins, the guardians of gold found near the parts where they inhabited.

[2] If this opinion is correct, an opinion which is supported by historical facts, though dim, but especially by philology, the occupation of the East by the British arms, and by British enterprise, will eventually be like the return of the stream to its source in fertilizing showers.

[3] Ancient Armenian was probably very nearly related to the Samkrit

§ 8. The SKYTHIC or TEUTONIC tribes made their first appearance upon the borders of Europe, according to Strabo, taking Homer for his authority, in the eighth century before the Christian era, and according to Herodotus, in the seventh. Both authors are in the main correct. On the south of the Araxes, where they appear to have been in the days of the Grecian bard, they had increased in numbers, and consolidated their power to such a degree, as to be able to make successful inroads upon the Kimmerians,[1] whose rear at that time occupied the country about the Caucasus. Some of these, during the contest which broke their power to the east of the Tyras, having turned aside into Asia Minor, in order to escape from their Skythic enemies, the latter pursued them, but missing the objects of their pursuit, they encountered Cyaxares, king of Media, whom they overthrew in a pitched battle, and extending their successes towards Egypt,[2] governed all Upper Asia for the space of twenty-eight years, when they were expelled from those parts by the Medes under the same king.[3]

and Zend. The modern language bears evidence of having received abundant infusions from the Syriac, Chaldee, Hebrew, and Arabic.

[1] We have adopted, along with some others, the letter K instead of C, in writing appellatives of this kind, as the former expresses the true Latin pronunciation of the letter. An unphilological distinction of ethnical terms is thus avoided, and real analogies more plainly perceived.

It may not be amiss to state in this place, that the Welsh give the same Latin force to their C. Cymri, the name of their race, they therefore pronounce *Kumri*; *y* also having with them the open sound of the English *u*, or rather that of *eu* in French. See *Glossary, Introduction*, § xvii. 1.

[2] It was during this invasion and conquest of Western Asia by the Skythians, that the city of Beth-shean in the half-tribe of Manasseh, acquired the name of Skythopolis; in the Septuagint version of the Jewish Scriptures, ἡ Σκύθων πόλις; Judges 1: 27. This fact helps to show the extent of the conquest.

[3] The eclipse of the sun that arrested the battle on the banks of the

Meanwhile they had rapidly pushed forward their settlements to the Euxine, the Palus Maeotis, and the Tanais, and across the Bosphorus into Thrace.[1] In the reign of Darius, king of Persia,[2] their colonies in Europe were so numerous and flourishing, as to tempt the ambition of that monarch; but all his efforts to subdue them were fruitless. In the time of Herodotus,[3] they occupied the banks of the Borysthenes, or Dnieper, and of the Danube, with the most of the intermediate region, still tending westward, and also bending their course towards the north in the direction of the Baltic, while their southern ramification had spread itself over a considerable part of Thrace. In the days of Caesar, they stretched from the Alps, and even from beyond them,

Hylas, between Cyaxares and Alyattes, king of Lydia, and led to the termination of the war which those two monarchs had been waging with various success for five years, took place, as calculated back by Dr. Hales, on the 18th of May, B. C. 603. As the war was immediately consequent upon the expulsion of the Skythians from Media, and grew out of an incident connected with it, the date of that event, as well as of the invasion, can be easily determined.

[1] We have made no mention of the total defeat of the Persians under Cyrus the Great by the Massagetae, and the violent death of the monarch himself by the hand of the enemy, B. C. 530, as we consider neither that people, nor the Arimaspi, as belonging to the Skythic stock, though they are classed as such by Diodorus, and other ancient authors. It appears to have been an inroad of the Massagetae and their confederates upon the Skythians, which, in the preceding century, precipitated the latter upon the Kimmerians. This combines with other things to render it probable that they were a branch of the Sarmatian, or Slavonic family of nations. In the time of Herodotus, Sauromatae had reached the Tanais, or Don. To the Sarmatian family must also be referred the powerful nation of the Roxolani, or Rhoxalani, occupying, in the days of Strabo, the extensive plains upon the Upper Tanais and Borysthenes, and the well-established ancestors of the Russians. See, further, § 83.

[2] Between B. C. 521 and 485.

[3] About B. C. 450.

to the shores of Scandinavia,[1] with the exception of the Kimbric peninsula,[2] which had not yet been wholly subdued, but which was gradually receiving a Teutonic population; at the same time, some of their tribes had established themselves on the western bank of the Rhine, and Ariovistus,[3] at the head of another large body of colonists from the Danube, was endeavoring to effect a settlement in the very heart of Gaul.[4] From this period, the advance of the race westward was checked by the Roman arms, but only to divert its course, and in a riper age give it a direction, in one of its principal branches, fraught with the highest consequences to the human family. The wave, too, which was flowing towards the south, having become arrested and restrained within narrower bounds, began to accumulate a force that was destined at a future day to burst forth, and sweep the very name of Roman Empire from the subsequent history of the world.[5]

[1] The origin of the ancient *Scandinavia*, and of the "*Scandiae Insulae*" of Ptolemy, may be found in the name *Scania*, now *Skåne*, applied to a province in the southern part of Sweden. It was one of the richest districts of the peninsula, and separated from Gothland by deep forests and rugged mountains.

[2] Now the peninsula of Jutland.

[3] The universal habit of the Romans in Latinizing all foreign names, and the little regard paid by them to their derivation in making such changes, are well known to every scholar. Hence we have Ariovistus, probably, for Heerfürst, from the Teutonic "heer," *an army*, or *host*, and "fürst," *a prince*, or *leader*; Arminius, for Heermann, now Hermann, signifying *a general, a leader*, i. e. literally and emphatically, *the man of the host*, from "heer," and "mann," *a man*.

[4] About B. C. 60.

[5] The philosophical and deeply-penetrative mind of Tacitus seems to have anticipated the greatest danger to the Empire on the side of Germany, and at a time when the most of the known world had submitted to the Roman arms. His apprehensions, which were in some measure prognostic, may be gathered from what follows: "Sexcentesimum et quadragesimum annum urbs nostra agebat," says he, "cum

§ 9. Before proceeding any further, it will not be amiss to notice the ethnical state of Europe prior to the period of which we have been treating.

§ 10. Europe, previously to the irruption of the Teutonic tribes, appears to have been inhabited by several distinct races of people. Commencing in the north and northeast we have—

I. The Finnish.

§ 11. The *Finnish.* It is not known with certainty at what period the Finnish race first entered Europe, but judging from the position of some of the tribes of that family, their immigration must have taken place in very remote times. Their earliest station of which we have any knowledge, and from whence many of them were gradually pushed forward by the encroachments of the Sarmatians, or Slavons, and perhaps antecedently by the Skythians, and even by the Kimmerians, was east of the Ural Mountains, stretching northward from the Caucasus into Siberia.

primum Cimbrorum audita sunt arma, Caecilio Metello ac Papirio Carbone coss. Ex quo si ad alterum Imperatoris Traiani Consulatum computemus, ducenti ferme et decem anni conliguntur. Tamdiu Germania vincitur. Medio tam longi aevi spatio, multa invicem damna: non Samnis, non Poeni, non Hispaniae Galliaeve, ne Parthi quidem saepius admonuere: quippe regno Arsacis acrior est Germanorum libertas. Quid enim aliud nobis, quam caedem Crassi, amisso et ipso Pacoro, infra Ventidium deiectus Oriens obiecerit? At Germani Carbone et Cassio et Scauro Aurelio et Servilio Caepione, Cn. quoque Manlio fusis, vel captis, quinque simul Consulares exercitus Populo Romano, Varum, tresque cum eo legiones, etiam Caesari abstulerunt: nec inpune C. Marius in Italia, D. Julius in Gallia, Drusus ac Nero et Germanicus in suis eos sedibus perculerunt. Mox ingentes C. Caesaris minae in ludibrium versae. Inde otium, donec occasione discordiae nostrae et civilium armorum, expugnatis legionum hibernis, etiam Gallias adfectavere: ac rursus pulsi inde, proximis temporibus triumphati magis quam victi sunt."—*De Germania, Cap. XXXVII.*

former in their migrations moved towards the German Ocean, while the latter advanced along the central and more southern parts of the continent. It is not to be inferred, however, that they confined themselves to particular latitudes, since it appears that they became more or less mingled with each other by tribes in making their settlements. Thus we find Kimmerians, or Kimbri,[1] established along with the Kelts, or Galli in Gaul, and these under the name of Gaëls, in North Britain. Some of the ancient geographers, indeed, in dividing the known world, gave the name of *Keltica* to the whole of the west; but as they often confounded the Kimbri with the Keltae, it only serves to show how widely both people had extended themselves.

§ 14. The progress of the Kimmerians from the time when they abandoned the confines of Asia, is a subject both of history and of tradition, although it cannot be ascertained with certainty at what period the tribes which went under that generic appellation first entered Europe. Homer assigns some of them a position, probably in his own day, corresponding to the northern and western shores of the Euxine, in a region of "mists and clouds," and near the entrance to "Hades," the abode of the dead.[1] In the succeeding century, we perceive those occupying the Kim-

It may be as well to observe that the Greeks termed the Roman Gallia, *Galatia*, from the Keltic name Galltachd, or Gaëltachd, *the land* or *country of the Gauls*, or *Gaëls*, and sometimes, to distinguish it from the kingdom of Galatia founded at a later day by the same people in Phrygia, Keltikê, and Kelto-Galatia. The origin of all these terms is found in the word "ceilt," or "ceiltach," signifying *the inhabitant of a forest;* and Galltachd, or Gaëltachd itself, would therefore denote *the Forest Country*, "ceil," "gaël," "gall," meaning *a forest.*

[1] The *b* became inserted in the name of this people in the age preceding that of Caesar, and by the Romans.

[1] *Od.* λ., *v.* 13–20. Compare also Strabo, *Geog. Lib. I.*, and Dionysius,—ἡ Περιήγησις.

Of these tribes the most noted, on account of their abode, are the Laplanders, unless we class with them in that respect the inhabitants of Siberia itself; while the Finns, who have had the distinction of naming the race, possess the most historical celebrity, though that is but little. Upon the decline of the Roman empire, however, the Huns, who are said to have belonged to this stock, having subdued the Alani, at that time the most eastern branch of the Skythic family, and invaded Europe, rendered themselves formidable to the late conquerors of the world, by a temporary union with the Goths. After the dissolution of that confederacy, a large portion of them settled in what is now called Hungary, the rest retiring into the wilds of Sarmatia.

§ 12. The identity of the origin of these tribes is proved from the fact, that the *Finnic*, *Laplandic*, *Hungarian* or *Magyarian*, *Siberian*, *Ostiakian*, *Twastian*, and *Carelian*, are kindred dialects, derivable from one common source, and that, probably *Tartar*. The words which they have in common with the Germanic and Slavonic families of languages, appear to have been borrowed from them, while there exist but few if any affinities that would indicate relationship. The language or principal dialect of the Hungarians, like themselves, is a mixture, compounded of Finnic, Slavonic, German, and Turkish.

II. The Keltico-Kimmerian.

§ 13. The *Keltico-Kimmerian*. This race, which overspread a large portion of Europe, was divided into two great branches—the *Kimmerians*[1] and the *Kelts*.[2] The

[1] The Kimmerii, Kimbri, Kymri, or, as the words are commonly written, Cimmerii, Cimbri, Cymri, the Kimmerians, or Cimmerians, are regarded by some as the descendants of Gomer the eldest son of Japhet. But a Hebrew name cannot be assumed as a basis in ethnology out of the Phenician family!

[2] The Keltae, Keltici, or Celtae, Celtici, Κελται, Γαλάται, Galli, Galatae, the Kelts or Celts, Gauls, Gaëls, Galatians, may all be considered one and the same people under different branches and relations.

former in their migrations moved towards the German Ocean, while the latter advanced along the central and more southern parts of the continent. It is not to be inferred, however, that they confined themselves to particular latitudes, since it appears that they became more or less mingled with each other by tribes in making their settlements. Thus we find Kimmerians, or Kimbri,[1] established along with the Kelts, or Gaïli in Gaul, and these under the name of Gaëls, in North Britain. Some of the ancient geographers, indeed, in dividing the known world, gave the name of *Keltica* to the whole of the west; but as they often confounded the Kimbri with the Keltae, it only serves to show how widely both people had extended themselves.

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merian Chersonesus, to which they had given the name,[2] and the neighboring Caucasian districts, attacked in their settlements by the Skythic or Teutonic hordes, as we have already intimated, and retiring, one division under Lygdamis into Asia Minor, the maritime parts of which they overran and held for many years;[3] the rest, constituting the main body, into the vast territories beyond the Tyras, from whence they eventually penetrated into the Kimbric Peninsula on the Baltic,[4] and passed, some of them at least, either directly or along the coast of Gaul, into South Britain. At a later period[5] a large body of them wandered from the Kimbric Chersonesus, and encountering the Romans in Noricum and Illyria, defeated them in several engagements; afterwards being joined by some of the Teutones, who seem to have kept close upon them,[6] they

[2] Called also the Taurica Chersonesus, or Tauric Peninsula, from the Keltic, or Kymric "tyr," "tor," or "taur," *elevated, high*, and also *a mountain, a high rock*. That country is now the Crimea, or Crim Tartary, and preserves in its name the memory of its ancient occupants.

[3] Lygdamis having overrun Lydia and Ionia, and burnt Sardis, afterwards died in Cilicia. His followers were subsequently expelled from Asia Minor by the father of Croesus.

[4] If the Aestii, or Oestii, who dwelt upon the Baltic, in what is now Samogitia, Courland, and Livonia, were Kimbri, they must have been so called by the Germani from their position towards *the east*, and to distinguish them from those of the Peninsula. That they did belong to the Kimmerian stock, is evident from what Tacitus says of them, that they spoke a language or dialect which was "Britannicae proprior."

[5] Long before this time, between B. C. 587 and 521, a large body of the Kimbri is said to have invaded Italy through the passes of the Pennine Alps. Whether these were a part of the "second race of the Cymri" of the Welsh Triadds, we are unable to say, but it is not unlikely.

[6] Sismondi regards this invasion as properly a Teutonic one, and intimates that the Teutones forced the conquered Kimbri to unite with them in making it. To our mind it appears that the Kimbri were forced upon Gaul and Italy, by the inroad of the Teutones upon

entered the southern districts of Gaul, which they ravaged, carrying desolation beyond the Pyrenees, and finally, having poured down upon Italy with such an accumulated force as to throw Rome into consternation, they were met and totally overthrown by the consul Marius.[7] From that time their power was completely broken, and their name only heard of, as the scattered remnants of a once formidable people. Many of the communities, however, which they had established during their long series of wanderings, commencing with the first arrival of the united race in Europe, continued to flourish until they were absorbed by the ever-growing power of Rome. Such were those of the Belgae,[8]

themselves. The league between the two peoples may have been subsequent, and at last dissolved. To the Roman, however, the war was one, and the "*Cimbricum* bellum," probably because the Kimbri had the advance in the movement, and became first known, although the great body of the invaders belonged to the Teutonic stock.

There are some who think the Kimbri were no other than Teutonic "Kämpfer," or *warriors;* but not only were Kymri generally thus termed in later times by the Romans, as, e. g., the "Cumbri" of Britain, but what is most conclusive evidence, the names of the Kimbric leaders in the war of which we have been speaking, as handed down to us, belong to the Keltico-Kymric idiom.

On another and an earlier occasion, as already noticed, we find "*Germanen*" united with *Galli* against the Romans. This fact tends further to show that leagues to effect some particular purpose were not unfrequent between members of the two races.

[7] Marius had two engagements with the enemy in two successive years. In B. C. 102, he defeated the Teutones, who had leagued with themselves the Ambrones, at Aquae Sextiae, and in the following season, the Kimbri. The battle with the latter was fought at the river Athesis, or Etsch, and the victory should be ascribed rather to Catulus and his lieutenant Sylla, than to Marius.

[8] That the Belgae were a Kimbric confederacy is evident from the following considerations: 1. Neither Caesar nor Tacitus has remarked any difference between the language spoken by settlers from this people in South Britain, and that of the Britons themselves, while the names of individuals, as well as others among both, belong to the same

including the Armorici, or Aremorici,[9] the Britanni[10] of Britain, and others of less note.

§ 15. The entrance of the Kelts into Europe probably took place at a period coinciding with the migration of the "first race of the Cymri," and prior to B. C. 1600, since it was about this time, if not much earlier, that they came in contact with the Iberian[1] stock in the southwestern part of the continent. Under the name of Umbri,[2] the chief

idiom; 2. Their position to the east of the Galli, or Gauls, and in advance of the Germani, or Germans; 3. Pliny speaks of Kimbric communities within the bounds of what constituted the Belgic union; 4. The readiness with which the Belgae formed an alliance with the Kimbri, when the latter in league with the Teutones invaded Italy; 5. The facilities which the Belgae, or Volcae Tectosages, a Belgic colony, afforded the same people when they wished to attack the province of Narbonne, while the Gallic states refused any terms with them for the purpose; 6. The term "Walen," or *foreigners*, which we find subsequently applied to their descendants. The name Belgae is thought to have its root in the Kymric "belgiaidd," signifying *warlike* See further the following note, and § 50, note 1.

[9] The Armorici, or more properly, Aremorici, derived their name from the Kymric words "ar-e-mor, *or* moir," *upon-the-sea*. They were the *Paroceanite*, or *Maritime Belgae* of the Greeks, and extended from the mouth of the Seine to that of the Loire. The Gallia Belgica of Caesar, was bounded on the south by the Seine and the Marne.

[10] The Aremorici, restricted to what was afterwards the province of Bretagne, or Brittany, were also called *Britanni*. They are now the *Bas Bretons*. See further § 17, and note 7 to the same, from whence it would appear that the continental Britanni were the more ancient, and the source of the islanders so termed.

[1] See III. § 18.

[2] The names Umbri, Ombri, Ombrici, which were applied to this people by the Greeks and Romans, are supposed to have been derived from the Keltic "ambra," signifying *valiant, noble*. The Ambrones settled about the Maritime Alps, and the Insubres, i. e. Is-Ombres, or *Low-Umbrians*, whom we find dwelling among the Helvetian tribes, were those Umbri who were expelled from Italy during the Etrurian invasion and conquest.

confederacy of the Veteres Galli, or *Old Gauls*, of the Romans, they also settled in the north of Italy, first expelling the Sicani,[3] who had spread themselves in that direction in retiring before the Ligures, or Ligyes, both of Iberian lineage, and later, the Siculi, an Ausonian or Oscan people settled about the Po. During the long interval which elapsed between these events, and the rise and increase of the Roman polity, their settlements, especially in Gaul, had become so flourishing and their power so widely extended, as to render them a terror to all whom they had not yet subdued and incorporated with themselves. In B. C. 587, either from excess of population, or from some political causes, a large number of those in Gaul resolved upon leaving their homes and seeking new settlements.[4] Accordingly, two

[3] The Sicani, expelled from Italy as they had previously been from Spain, took refuge in the island of Sicily, having probably first passed, some of them at least, into Sardinia. Such is the testimony of Thucydides, Ephorus, Philistus, Strabo, and others. When that migration took place, we do not precisely know; but as the Cyclopean monuments in those islands, the work of the Pelasgi who succeeded upon the Sicani, are supposed to date as far back as B. C. 1500, it must have been in very early times. The Siculi who followed in the track of the first settlers, and from whom Sicily took its present name, occupied, for a long period, distinct localities, but finally became blended with the Sicani, forming with them one people. To these early colonists in Sicily were added, in after ages, Cretans, Trojans, Phenicians, Greeks, Carthaginians, Romans, Vandals, and lastly Normans, through whom the island, under Roger the First in A. D. 1102, became united with the kingdom of Naples, constituting along with it the kingdom of the Two Sicilies.

Sardinia received accessions to its first settlers from the same sources as Sicily, with the exception perhaps of Siculi to any extent, and Cretans, and with the addition of colonists from Corsica,—the primitive inhabitants of which are acknowledged by all ancient writers that have noticed the subject, to have been of Ligurian lineage,—and even from Lybia. Sardinia now forms a part of the kingdom of that name, while Corsica has become a department of the French government.

[4] As it was only a few years before this, as we have seen, § 14, that

expeditions set forth, the one under Sigovesus, which seized upon Pannonia and Illyricum, from whence Gallic, or Keltic communities were pushed forward to the frontiers of Epirus, Macedonia, and Thrace; and the other under Bellovesus, which crossing the Alps into Italy, fell upon the Etrurians, or Tuscans, who long before had dispossessed the Umbrians of a part of their territories. To this last-mentioned expedition succeeded band after band of new-comers for the space of sixty-six years, until a second conquest of what subsequently constituted the province of Gallia Cisalpina of the Romans, was entirely effected. Nearly two hundred years from the date of these occurrences, fresh hordes of the same people under Brennus[5] penetrated further into Italy, signally defeated the Roman arms on the banks of the Allia, burnt the city of Rome itself, and were prevented from consummating the ruin of the republic only by the seasonable arrival of the banished Camillus to the rescue of his country. In B. C. 280, others of them burst forth from Illyria,[6] and after having overrun Epirus, Mace-

the great Kimmerian migration started from the shores of the Euxine, it is not unlikely that the foremost tribes in that movement had reached Gaul, carrying disturbance into the whole population. The inroad of one people upon another in early times, unless immediately arrested by superiority of arms, would always convey a shock to the mass of the latter, and lead to the invasion of adjoining, or even of distant states, by offsets from the same. A similar condition of things, modified by the age, however, would be produced in this country, were band after band of armed settlers from the Atlantic coast to pour down the western slope of the Alleganies, forcing the rightful occupants of the soil with whom they came in contact, to abandon their habitations and seek new abodes. The effects would be felt at once beyond the Mississippi.

[5] The Latinized Keltic "brenn," or "brenin," *a king*, easily mistaken by the Roman for a proper name. We also find a *Brennus* at the head of the Gallic, or Keltic invasion of Greece.

[6] These were the descendants of the colonists led forth by Sigovesus, as mentioned above.

donia, and Thessaly, proceeded to the conquest of all Greece; but becoming terror-stricken and dispersed at Delphi, the major part, it would seem, retraced their steps, laden with the spoil which they had taken. At a still later period, we find them subjugating some of the most powerful monarchs of the East, besieging Carthage, menacing Memphis, and finally establishing the kingdom of Gallo-Grecia, or Galatia in Asia Minor, one of the last to hold out against the overwhelming power of Rome. Their occupation of the Spanish peninsula, in its most fertile districts, must have been immediately consequent upon their first entrance into Gaul, from which country they also passed into Britain,[7] and Ireland,[8] and the smaller islands of the west coast of Europe.

[7] Britain would seem to have been occupied throughout its extent by Gallic or Keltic colonists from the opposite coasts, by the Lloegrwys from Gwasgwyn, or Gascony, the Brython from Llydaw, or Bretagne, and others, all of whom the Welsh Triadds denominate "the first race of the Cymri." Upon the invasion of the Proper Kymric branch, these early occupants were forced into the northern part of the island, where they afterwards become known to us as Scoti, or Scots, Fficti, or Picts, from the Keltic "pictich," *a robber*, Celyddon, or Caledonians, i. e. Cel-y-ddon, or *Kelts of the Mountains*, "tun," or "ddun," being *a mountain, a highland*, and Gwyddyl, or Gaëls, a term, indeed, applied to all the rest, from which we have Gwyddyltachd, or Gaidhealtachd, a name denoting the whole of the highlands of Scotland. Britain is thought to have taken its name either from the tribe of the Brython, or from "Prydain, the son of Aedd the Great," who reigned in it, and from whom it is still called by the Welsh; though as their poets and chroniclers have always styled a large portion of the island Lloegr, from the Lloegrwys, the argument would appear to be in favor of the Brython. Its earlier name was Albin, whence Albion, from the Keltic "alb," *white*, and "in," or "inn," softened down from the harsher Kymric "ynys," or "innis," *an island*, with reference to its chalky cliffs—an appellation which would naturally suggest itself to a discoverer from the coast of Gaul. "Albion insula sic dicta," says Pliny, "ab *albis* rupibus quas mare alluit."

[8] That Ireland, the Hibernia of the Romans, and the Ierne of the

§ 16. Such is a faint outline of the wide and brilliant career of the Kelts, either separate, or mingled with the Kymric branch; a people who, appearing to us as Helvetians in Switzerland, as Gauls in France, Gaëls in the north of Britain, Erse in Ireland, Manks in the Isle of Man, and in other countries under appellations compounded and indicative of conquest, were destined in the end to share the fate of many other races—gradual but complete subjugation by the Roman, a subjugation rendered complete by admixture of blood, and of language. But it was likewise reserved equally for the Romano-Kelt and Romano-Kimber, and for the Roman himself, finally to succumb under the shock of a power in many respects greater than either.

§ 17. That the Kimmerians and Kelts were in early times almost one and the same people, is strikingly evident from the kindredship between the *Keltic* and the *Kymric*, as appearing in the monuments of those tongues which have come down to us in the names of individuals, countries, places, mountains, and rivers, and in single words of common import—a kindredship so near as to constitute them sister languages, the offspring of a common parent. This relationship is further corroborated by the affinity

Greeks, from the Keltic "Iarin," "Eirin," "Erin," compounded of "iar," "eir," "er," *the west*, and "in," *an island*, and signifying *Isle of the West*, received its population, like Britain, from Gaul, Scoti in the north, and other tribes in the south, is undoubted. Some suppose, however, that it must have derived its primitive inhabitants in part from a source altogether different, as the names of many ancient places in the island cannot be referred to either Keltic or Kymric idioms, and an Iberian lineage has been suggested; but a comparison of the Erse with the Bask and other remnants and monuments of the Iberic dialects, indicates no analogy whatever between the languages of Ancient Spain and Ireland, and fully settles the matter. This would also invalidate and overthrow the Scottish traditions, which assign an Iberian origin to the Scoti. It is pretty certain that the Keltic stock derived accessions to some extent from Phenician and Milesian colonists. The inhabitants of the island are also generally termed *Gwyddyl* by the Welsh.

existing between the *Gaëlic*, or *Highland Scottish*, the *Erse*, or *Irish*, and the *Manks*, the lineal descendants of the one, and the *Welsh*, the *Breton*, or *Armorican*, now usually termed the *Bas-Breton*, and the *Cornish*, derivatives from the other. The influence of the Latin upon the Welsh, and especially upon the Breton during the Roman supremacy in Britain, marks the chief, or rather the essential difference between them and the other dialects of the same family. Its influence upon the Welsh was less, as the Roman conquest of that part of the island in which it is now spoken was incomplete. The Bas-Breton, it must be borne in mind, is the same language, since further modified, that was carried over into Gaul by those of the ancient Britons who took refuge in Armorica from the exterminating sword of the Saxons in the fifth century,[1] and became blended with the kindred Armorican. At that time it was identical with what we will term the *Romano-Kymric*, or *Romano-Britannic*,[2] the *secondary* language of Romanized Britain, to borrow a term from the science of geology,—that language which was gradually produced by the mingling of the Latin with the minor Kymric dialects of the country. So in like manner would we term the secondary language of Gaul, *Romano-Gallic*, *Gaulish Romanic*, or *Romance*, which resulted from the intermixture of the Latin with both the Keltic and the Kymric dialects spoken upon that soil, but marked with peculiar idioms where either the one or the other prevailed. The Grecian colony of Massilia, or rather Massalia, now Marseilles, could have had no influence except upon the dialects in the immediate vicinity.[3]

[1] See § 69.

[2] There can be no objection to the employment of the term *Britannic* in this sense, because the Roman authors style the language of the southern part of the island, at the time of its discovery and conquest, *Britannica lingua*.

[3] The great characteristic of the Keltic and Kymric tongues, and that which distinguishes them from the languages of the other European families, is the expression of grammatical changes and forms through a transmutation of the initial consonant. Thus in Welsh, "*T*âd y plentyn," *the father of the child*, or *the child's father*; "ei *d*âd," *his father*; "fy *nh*âd," *my father*; "ei *th*âd," *her father*: "*P*en gwr," *the head of a man*, or *a man's head*; "ei *b*en," *his head*; "fy *m*hen," *my head*; "ei *ph*en," *her head*: "*B*lasus," *savory*, *m*.

III. The Iberian.

§ 18. The *Iberian.* This race, which would seem to have passed over into the Spanish Peninsula from Africa, like the Moors of a later age, and which subsequently became blended for the most part with the Keltic, and mixed to some extent in the south with Phenician and Carthaginian colonists, was probably one of the oldest, if not the most ancient, that entered Europe. Indeed, from the position of the Aquitani, Ligures, and Sicani, who belonged to it, in the southern parts of Gaul, and in the northwest of Italy—a district of country extending from the Oceanus Gallicus, or Bay of Biscay, on the west, to the river Arnus, the modern Arno, on the east—one is led to believe that it preceded the Keltico-Kimmerian, which at first checked its progress, and afterwards repressed it within narrow limits, limits which, embracing those tribes that were never entirely subdued by the Kelts, are now mostly defined by the Bask provinces in Spain, and by Lower Navarre, Labour, and Soule, in France. By the union of many of the Iberi with their Keltic invaders, through a compact entered into between the two races, proceeded the Celtiberi, or Kelt-Iberi, at one time a great and powerful people, and perhaps likewise the Cant-abri[1] and Art-abri. We also meet with Keltici (Celtici) settled in the southwestern part of the peninsula.

§ 19. The *Bask*, or *Biscayan*, the language of the old Iberians, is still spoken within the limits which we have just mentioned,

"*f*lasus," *do. f.*: "*m*elyn," *yellow, m.*; "*f*elen," *do. f.* This distinguishing feature, as well as others in those tongues, justifies the propriety of retaining the term Indo-Germanic, instead of adopting that of Indo-European, to express a connection of languages which originally branched off from the Indus, and of which we are collaterally reviewing the traces.

[1] Compare Cantii, the name of a tribe in Britain, with the first part of this compound. Abri is evidently the same as Iberi.

and its antiquity is proved by the numerous traces that it has left in the earliest geography of every region in which it obtained. By the help of it, too, we can explain the names of individuals, dignities, and institutions, as well as common appellatives appearing in the history of the different peoples composing the Iberian stock. Differing essentially from the other tongues of Europe, with a little admixture of Keltic, Latin, and Teutonic, the result of foreign sway, it is thought from its grammatical peculiarities to be of African origin, probably Mauritanian. In that case, it might be classified with the language of the Kabyles of the Atlas Mountains, a people who almost universally possess the Caucasian features, and among whom the blue eye and fair hair of the German, from the Vandal conquest and partial incorporation, are said to be still seen.

§ 20. The *secondary* language spoken by the descendants of the Old Iberians, throughout their settlements, from their union with the Kelts, we will designate as the *Kelt-Iberic*. It is evident that the *Iberic* itself, as preserved in the Bask tongue, must not be included in this denomination, as that portion of the language was never much influenced by the Keltic.

IV. The Graïco-Oscan.

§ 21. The *Graïco-Oscan.*[1] The people who passed under the general name of Osci, Opsici, Opici,[2] and sometimes Ausones,[3] occupied the Italian Peninsula from an early

[1] Upon the advancement of a new theory with respect to the early settlement of Italy, Greece, and the countries north of the latter, we also venture to form a new term. Perhaps *Graïco-Italian* would be a better designation, but there are philological reasons for preferring the other. *Graeco-Roman* is not expressive enough, nor does it carry the mind sufficiently far back.

[2] The Roman grammarians, according to Niebuhr, made no distinction between these words as to derivation. The last is probably the original form, changed first into Opsici, and then into Osci.

[3] This appellation, the one by which the inhabitants of southern Italy were usually designated, appears to be nothing more than a softened modification of Osci, if not a mere change from "Asiones."

date, and were divided into many tribes[4] and states, which by their absorption served greatly to promote the growth of Rome. In the more northern parts, they became merged with the Umbri, of whom we have already spoken, and also with the Rhaseni, a Pelasgic colony, called by the Umbrians *Tyrseni*, or *Tyrrheni*, and subsequently by the Latins, or perhaps from the first by the Oscans themselves, *Etruri*, or *Tusci*;[5] while at a later day Hellenic or Grecian adventurers took possession of the southern coasts. Viewing the Osci, therefore, as the original settlers of Italy, and the ancestors of a large portion of those who afterwards spoke the Latin tongue, we must regard them as originating in the central regions of Asia, and migrating at a period coëval with the departure of the first occupants of Greece.[6]

§ 22. But supposing, as we do, that the Osci of Italy

[4] It was one of these tribes, the Itali, that gave to the peninsula the name which it has retained to the present day.

[5] The Pelasgi always denominated themselves *Rhaseni*, or *Raseni*, and also Tyrseni, or Tyrrheni, and if the first syllable in the former name signified in their language a *mountain*, as it may have done, being probably related to the Greek ὀρ-ος, then we can easily understand why the Umbrians, and from them the Oscans, should have been partial to the appellation Tyrseni, or Tyrrheni, "tyr," "tor," or "taur," in Keltic, as we have seen, § 14, note 2, having the same meaning. Rhaseni, or Raseni, having been their original name, they may have acquired that of Tyrseni, or Tyrrheni, during their various migrations, without losing sight of their earlier designation. The Grail called them Pelargoi, a designation changed in the course of time into Pelasgoi, either from their migratory habits, likening them to *cranes*, πελαργοὶ, or because they made use of stone in building, from πέλα, *a stone*, and ἔργ, the root of ἔργον, *work*; and this might identify them with both the earlier and the later Cyclops, whose massive structures in Asia Minor, Greece, Italy, and elsewhere, have always been a source of wonder. Etruri and Tusci are considered but modifications of Tyrseni, or Tyrrheni, like Osci, of Opsici, or Opici. See further, § 24, note 1.

[6] We may suppose them to have led the van in the Asionic part of the Skythico-Asionic movement, while yet in the Nomadic state.

did migrate from the east, and the comparison of languages authorizes us to believe it, their route must have been partly through Greece, as all roving tribes of Nomads, in passing from one section, or from one soil to another, permanently occupy the ground over which they have passed, unless they happen to be expelled by other new-comers, and with these they not unfrequently become intermingled or incorporated. This leads us to infer that they were also the first settlers of that country; and we are supported in our opinion by the fact, that while the Greeks from posterior events were induced to relinquish their old name of Graïci, or Graiï, the Latins always designated them by that appellation as peculiarly theirs, it would seem, when their own forefathers branched off from them. If they had become acquainted with them only in later times, as some would have us believe, they would without doubt have applied to them their more recent name of Hellenes,—a name which, appropriate at first to a part of the inhabitants of Thessaly alone, was transferred, after that district had been seized upon almost exclusively by the Pelasgi, to those of what we may style Greece Proper.[1]

§ 23. It follows from what we have said that the countries north of Greece Proper, perhaps as far as the Danube, including Thessaly, Epirus, Thrace, Macedonia, Illyricum, and Moesia, were originally settled more or less by the same race which peopled the more southern parts of that extensive region. In that case, too, many of the tribes may have entered Italy by the way of Illyricum, and joined those which crossed over into the south of the peninsula from the opposite coasts. It would also seem, that in the first instance they had entered Europe from the east by the route which the Keltico-Kimmerians and the Skythic, or Teutonic tribes afterwards took—along the

[1] See § 24, note 1.

northern shores of the Euxine, since at a period long antecedent to the Trojan war, we find the Thracians passing the narrow strait that separated them from Asia Minor, and overrunning Mysia, Bithynia, and Phrygia. On the other hand, we are informed by Herodotus, that a little later, vast multitudes from these very parts, especially from Mysia, invaded Thrace itself, and extended their conquests and settlements as far as the Adriatic on the west. From this migration may have proceeded the Liburni,[1] who occupied the northwestern coast of Illyricum, and in the northeast of Italy, the Heneti, ancestors of the Veneti, concerning whom there was a tradition that they had originated in Paphlagonia, on the shores of the Euxine, where a people bearing the same name was afterwards found.

§ 24. Upon the primitive Graiï of Greece, and those who settled north of them, a race extremely rude and barbarous, succeeded the Pelasgi, a more cultivated and polished people, who, sprung from a Lydian source, as is generally received,[1] introduced wherever they went a know-

[1] From the union of Liburni with the Osci, are said to have been formed many of the states on the eastern coast of Italy, especially those of the Apuli and Daunii, the Peucetii and Poediculi, the Calabri and the Messapii, and Japyges, who occupied part of what was afterwards Magna Graecia, the principal seat of the Dorian and other Greek colonies in the peninsula.

[1] The Pelasgi are said to have made their first appearance in Thessaly and Epirus, from whence they spread southward into Aetolia, Phocis, Boeotia, and the Peloponnesus, and subsequently into Italy, Sicily, Sardinia, and other countries. It is supposed, and upon good grounds, that they carried a knowledge of letters with them into Greece, and in that case they must have preceded Cadmus, who lived B. C. 1550, and who merely introduced an improved mode of writing. Those of them who remained in a great measure unmixed with the Graiï, seem in a later age to have retraced their steps, and made a second and complete conquest of Thessaly, expelling the Hellenes, and the most of the other Graiïc tribes that were in possession of the

ledge of letters, and that system of theology known as the Grecian. They were the same people who settled on the western coast of Italy, and who appeared there as elsewhere, as true civilizers. Mingling with the natives of Greece by conquest, they laid the foundation of that character which afterwards shone out with so much luster. Greece in its improvement was essentially Pelasgic, and how much Italy, and Rome itself, were indebted to Etrurian civilization, is well known.

§ 25. Of the Leleges and Curetes, who diffused themselves over Greece after the Pelasgic conquest, we have but imperfect accounts.[1] They are generally supposed,

country. The date of this event falls in the second century after the Trojan war, from which time the Hellenes by their diffusion, and from the influence that they had acquired, began to give their name to all the inhabitants of Greece, those of Thessaly, their early, if not original seat, excepted.

But if the Pelasgi, Rhaseni, and Tyrrheni, were one and the same people, of one common origin, Lydian or Lydo-Phrygian, and of the same migration, how was it that the Greeks were unacquainted with many things that were strictly Etrurian, and that were evidently not borrowed from the surrounding peoples, for instance, the αὐλὸς, or *flute*, styled the Lydo-Phrygian, of which they appear from Homer to have had no knowledge before the times of the Trojan war? This difficulty can only be solved by supposing a second migration of Tyrrhenian Pelasgi, one which carried into Italy much that had been unknown to the earlier colonists; an event, too, which must have occurred subsequently to the war of Troy, and which probably resulted from the Hellenic movement. But that the Pelasgi, Rhaseni, and Tyrrheni, were one and the same people, and of Lydian, or at least of semi-oriental extraction, is proved by the concurrent testimony of almost all antiquity.

[1] The Leleges are said to have been the first that made the Greeks acquainted with the use of the crest to the helmet, and that introduced among them the boss and the handle to the shield, which before was without ornament of any kind, and was borne suspended about the neck. If so, the date of their invasion will fall long before the Trojan war.

however, to have proceeded from the islands adjacent to the coast of Asia Minor. The Curetes being piratical in their habits, occupied principally the islands of the Archipelago and Crete,[1] which before that time possessed an extremely barbarous population; and likewise established themselves in Acarnania and Aetolia, the latter country deriving from them the name of Curetis.

§ 26. The language spoken by the early tribes of Italy, is generally admitted to have been the *Oscic*, a language which, existing at the present day only in inscriptions, was so much like the Latin, the offspring of a later age, that, according to Niebuhr, plays written in it were perfectly intelligible to the Romans. And that this language was nearly the same as the *Graïic*, belonging to the primitive period of Greece, is evident from the fact that Samkrit elements enter largely into the composition both of the Latin and Greek, the former, if there is any difference between them in that respect, participating in those elements to a greater extent, and in its ruder, or rather less cultivated state, exhibiting, through many of its grammatical forms, marks of closer affiliation; while to this distinction the latter can assert stronger claims through its general structure and powers of expression, its syntactical arrangement, and the facility with which it compounds words in order to give utterance to complex ideas. Both languages therefore, the Graïic and the Oscic, having been mutually and very nearly related, in their essential principles, to another of undoubted antiquity, and we may say, originality, as far as originality can be predicated of any speech of which we possess monuments, the kindredship of the people using them becomes clearly proved, and their common source strictly identified.

[1] The memory of the benefits conferred upon the early inhabitants of Crete, by the Curetes, was ever afterwards preserved in that island. But so simple were some of the arts of life which they introduced, that the original population must have been of the rudest kind. This feature, however, we find in remotest times in all the islands of the Mediterranean, and in most of the countries bordering upon it. Crete probably derived its name from the conquest of the Curetes. It is now called Candia.

§ 27. The *Latin* language was produced through the blending of the dialects spoken by the different peoples incorporated within the city of Rome, and never attained to its classical stage until the age preceding the Christian era. While it was in the course of formation, we find in the south of Italy the *Graeco-Oscic*, the result of a Hellenic infusion into the native tongue; in the more central parts the *Etrusco-Oscic*, a combination of the language of the Etruri,[1] and of the same; and in the north, the *Keltico-Oscic*,

[1] Of the language of the Etruri as existing in inscriptions we know scarcely any thing, as these monuments have never been sufficiently elucidated. It is not unlikely that there has been some fundamental error in the principles adopted for deciphering them. But there is no evidence whatever that the language of the inscriptions was the language of the mass of the population; on the contrary, there is every probability that the Oscic element predominated in the latter, and that the former was strictly Tyrrhenian, or Pelasgic, and preserved as the sacred dialect of their sacerdotal nobility. This opinion derives confirmation from the fact that the most, if not all of the Etruscan literary monuments are sepulchral, and also from the very philological consideration, that the speech of a country can never become displaced when the invaders or conquerors are few in number compared with the native inhabitants. The utmost that can be done in that case, is to ingraft the language of the conquerors upon that of the conquered, unless motives of policy should require extermination. Of course the power of the press would make a difference in modern times, especially where the conquered possessed no literature of their own, or where they were uncivilized or barbarous.

It is now generally admitted that the Pelasgi introduced characters for writing into Greece, and the Tyrrhenian Evander, according to the ancient tradition, carried them with him into Italy. When the latter event took place we cannot exactly say. Some of the Etruscan letters have never been found in any Greek inscription, while some again are the same as those which the Greeks received from the Cadmean source and afterwards abandoned, and others are such as they added to their Phenician alphabet. The Etruscan mode of writing, in most cases, if not in all, was after the Phenician fashion, from right to left, a mode which the Greeks had relinquished, at any rate as far down as B. C. 620. The Oscans and Umbrians both adopted the Etruscan alphabet, or rather characters, to a great extent and with some modifications.

in which the Keltic idioms prevailed, as must also have been the case to some extent in the Etrusco-Oscic. Of the minor compound speeches of the peninsula it is unnecessary to speak. They, one and all, along with those we have just named, became more or less influenced and affected by the Latin, as the sway of Rome extended, and established itself over the surrounding communities, forming the *Latin of the country*, or the *Rustic Latin*, which would analogically be denominated the *Italic*.

§ 28. The *Greek*, or *Hellenic* having never become essentially different from the Graiïc, shows that the foreign influence was less in Greece than in Italy. The Pelasgic, Lelegic, and other invasions of that country were not conquests, in the strictest sense of the word, and the general tone of the old language, therefore, remained unaffected except in a slight degree. Whatever changes took place in it, proceeded more from the operation of natural causes than from any thing else. That the Pelasgi, however, spoke a different language from the Graïï, and the same may be said of the Leleges, and Curętes, whether we regard them as distinct peoples, or as belonging to one common stock, we have the express testimony of Herodotus and other writers of antiquity.

§ 29. According to Strabo, the people of Epirus and of Macedonia spoke dialects of the same family, and that those dialects were originally Graiïc, appears to be generally admitted by scholars of the present day. Thrace in early times is said to have poured a population down upon Greece, and Thrace also gave birth to Orpheus,—Orpheus, the *tawny one*,[1] the philosopher and poet, whose complexion and system of belief point us to his Indian descent, and who, as father of the Grecian verse, informs us of the primitive speech of his country. But the dialects of Thrace, as well as those of Illyricum, and perhaps, likewise, of Moesia and Pannonia,[2] soon underwent modifications through invasions

[1] From ὀρφὸς, *dark* or *tawny*.

[2] The earlier seats of the Pannonii, inhabitants of Pannonia, are said to have extended from the vicinity of the Savus, the modern Saave, to the confines of Macedonia, and a portion of the same people, under the name of Paeones, occupied the southern coasts of Thrace. The Greeks designated both divisions by the latter appellation. "Pannonii" and "Pannonia" originated with the Romans.

from Asia Minor, and elsewhere, until the barbaric or foreign element at length predominated. Some of these views, and with them others which we have set forth, may seem gratuitous; but a careful study of the subject will show them to be at least plausible.

§ 30. With the Empire of Alexander the Great, and under the kingdoms into which it became divided after his death, the Greek language was carried into most of the countries of Western Asia and others, where, modified in idiom by the different vernaculars, it acquired the name of *Hellenistic*. This multiform product of the Hellenic was spoken to a greater or less extent until the times of the Saracen conquest, and even later.

§ 31. The Romans in the days of the Republic having made a thorough conquest of almost every part of Southern Europe, it is not surprising that we should find the Latin ingrafted upon nearly all the languages and dialects of that region. Hence the origin of what we will designate the *Hispanic*, and *Lusitanic*, formed by the union of that language with the Kelt-Iberic, and likewise with some of the unmixed idioms of the Spanish peninsula, the former belonging to Hispania, or Spain, and the latter to Lusitania, or Portugal, and both perhaps as correctly to be expressed by the comprehensive term, *Peninsular Romanic*, or *Romance;* as well as the source of the various Latinized dialects of what is now Wallachia, and Albania, and the contiguous countries, for which we cannot invent a specific name. The Greek, however, from its high and controlling literary character, never suffered any important modification of its forms from the Latin within the limits of Greece Proper. The most of the changes which it underwent, were subsequent to the Roman sway.

§ 32. Having thus taken a brief survey of the several races which had entered Europe prior to the times of the second great inundation from the East, a survey founded upon philological principles, we will proceed to the consideration of the different peoples requiring our attention that have belonged to the mighty Skythic, or Teutonic stock, noticing more particularly the one with which the matter of our work is immediately connected, and likewise bestowing a glance upon the Slavonic and the Turkish families of

nations, the later immigrations from the vast regions of Asia.

§ 33. The SKYTHIC stock, upon its establishment in Europe, or even earlier, according to the usually received opinions, became divided into two great branches, the *Scandinavian* and the *Germanic;* but at what time the separation took place, we have no data by which to determine, nor do we possess any means of ascertaining the precise nature of the causes that led to the characteristic difference between them. From the position of their settlements, apart from other considerations, the Scandinavian tribes would appear to have constituted one of the foremost waves of the second great inundation.[1] They now comprise the Danes, Swedes, Norwegians, Icelanders, the inhabitants of the coast of Greenland, of the Ferroe,[2] and some other islands.

§ 34. The identity of the *Norwegian*, or *Norse*, and *Modern Danish*,[1] and of the *Icelandic* and *Old Danish*,[2] as well as the

[1] But, see Appendix, together with note 1, § 48.

[2] The Ferroe Isles were discovered and settled by the Scandinavians at a very early date, probably not long after they had occupied the main. The name Ferroe itself, more properly Faeroer, denoting *Sheep Islands*, from "faer," or "faar," *a sheep*, and "ö," *an island*, the addition of "Isles" is somewhat pleonastic. In Danish they are usually styled the Faeroer, "oer" being the plural of "ö." The same people first visited Greenland, and, as is now generally admitted, a part of the coast of North America in the tenth century.

[1] Norwegian, or Norse, has been nearly identical with the Danish ever since the latter became a fixed tongue, now several centuries. That identity proceeded in part from the Calmar Union in A. D. 1397. It appears at present under six dialects, all more or less marked with striking peculiarities, but gradually combining into a national tongue.

[2] The Old Danish was carried from Norway into Iceland, which had been discovered in A. D. 861 by Naddod, a Norwegian, along with Norwegian refugees flying from the usurped authority of Harold Hárfager, or *Harold the Fair-haired*, who rose to the supreme power by the reduction of the petty kings of his country. This event occurred

close affinity of the latter to the *Swedish*,[3] proves, apart from historical evidence, the relationship of the several peoples speaking them. The comparison being in like manner carried into the Germanic dialects, shows a further consanguinity,—one generally extended, indeed, but more or less remote according to the era in which the different tribes, or confederations of tribes, became detached from each other, and the circumstances that subsequently controlled them. There are several striking peculiarities which

about A. D. 863, and between that date and the time of his death, which took place in A. D. 934, all the inhabitable parts of the island had become occupied. In the tenth century Christianity was introduced among the settlers, and in A. D. 1016, its complete establishment was effected.

The Icelanders, while pagans, possessed an order of poetry, mythologic and heroic in its nature, and characterized along with their literature in general by peculiar traits. That, together with their learning, was communicated and transmitted by their *Skalds*, or minstrels, who, like the Rhapsodists of Greece, traveled from place to place, and recited the compositions of others, as well as their own; and by their *Sagamen*, *Story-men*, or *Story-tellers*, who in the same way chronicled in prose what the Skalds did in verse. The productions of the latter have been preserved in the *Poetic*, or *Elder* Edda, compiled by Saemund Sigfussen, a clergyman born in Iceland in A. D. 1056, and himself the author of the "Sólar-ljóth," or *Song of the Sun*. The *Prose*, or *Younger* Edda, written by Snorre Sturleson, who was born at Hvamm, in the same island, A. D. 1178, and the "Sagas," or *Narratives*, the compositions of different persons and of different ages; the "Njála," or *Life of Njáll Thorgeirsson and his Sons;* the "Heims-kringla," or *Orb of the Earth*, being annals of the Norwegian, or Northman kings, from Odin; the "Kónungs-skuggsja," or *Royal Mirror;* and the "Landnámabók," or *Book of the Landnáma*, likewise record whatever relates both to the pagan and early Christian state of a people, whose situation and literary character render them an object of interest to others of kindred descent.

[3] Old Swedish, of which the earliest authentic monuments belong to the 13th or 14th century, and Old Danish are so much alike, as scarcely to be distinguished the one from the other. The two national tongues at present are marked by greater differences. Of the modern Swedish, there are seven dialects.

With regard to these languages, see further Appendix.

distinguish the Scandinavian from the rest of the Teutonic tongues, —peculiarities that could have proceeded only from foreign influences of considerable duration, and in times far back. These are, (1.) The rejection of the guttural aspirate and the absence of certain words common to all of the latter, but displaced in the former by others evidently borrowed. (2.) The expression of the definite state of the noun by suffixing what is evidently a fragment of the definite pronoun; as in Danish, "en mand," *a man;* "mand-en," *the man; gen.* "mand-en-s," *of the man:* "et barn," *a child;* "barn-et," *the child; gen.* "barn-et-s," *of the child.* (3.) The existence of a passive form in the verb, conveying a nice shade of meaning, made by appending the fragment of a word to the active form;[4] as in Swedish, "att hata," *to hate;* "att hata-s," *to be hated at the present time* only, while the common auxiliary form implies what has been *already* done together with what is *still* doing. (4.) In the old poetic dialect, which usually retains the earlier forms of a language, the conjunction of the pronoun postpositively, either as a whole, or as a terminational fragment, or a contraction, with the verb, even when it stands as the subject, and likewise the further combination of the negative with both, and with particles: as in Icelandic, "laetk," (laet-k,) *I let;* "tjáthomk," (tjátho-mk,) *they helped me;* "skalattu," (skal-at-tu,) *thou shalt not;* "thatki," (that-ki,) *not that;* "svâgi," (svâ-gi,) *not so.* The bearing of such philological features will be appreciated. Some have supposed, however, that the modifying influences to which we have alluded, more strictly affected the Germanic dialects, leaving the Scandinavian in a state somewhat original;[5] but that opinion is not tenable.

[4] We object to the commonly received opinion, that this form is made by means of the reflexive pronoun of the third person, as in Swedish, "hatas" from "hata" and "sig," because even a fragment of the third person could not be employed in giving expression to the first and second. We are rather inclined to regard the appendage of which we have spoken, as a fragment of one of the verbs of existence, retained from the Ancient Teutonic.

[5] When the Teutons first made their appearance upon the coasts of Scandinavia, they found the country occupied by the Finns, the old "Jötnish dwellers," or "Jötuns" of the Icelandic Sagas. These were

§ 35. When we are first made acquainted with the Germanic people by the Roman authors, they appear to us mostly as distinct tribes, or at the best as temporary confederations, formed either by conquest among themselves, or from motives of policy to effect some particular purpose;[1] but their frequent collisions with the extending greatness both of the Republic and the Empire, soon taught them the advantages of firmer and more durable, as well as wider unions. These unions at the outset opposing a barrier to the progress of Rome, afterwards armed the race with power to become in turn the assailant, until province after province, and country after country in Europe, underwent a new order of things, the benefits of which have been felt to the latest times.[2]

forced back by the invaders upon the wild moors of the interior, and finally subdued, but not without long and bloody contests between the two races, in after days the theme of many a Northern song. It is possible, therefore, that the *Finnic* had some little influence upon the language, or dialect of the new settlers, though the language of those very Finns, as preserved by their descendants in the Laplandic, seems rather to have been influenced by the Old Norse. But the Scandinavian features set forth in (2) and (4), must be referred either to a Caucasian, or to a Chaldean, or some other semi-Phenician source.

[1] Such were the confederations of the Suevi, Chauci, Cherusci, and others, in the days of Augustus Caesar.

[2] "Wherever," says Dr. Bosworth, "the Germanic or Gothic tribes appeared, liberty prevailed: they thought, they acted for themselves. They would not blindly follow any leader or any system: they were free."—*Dictionary of the Anglo-Saxon Language, Preface*, II. 2. And Sharon Turner, after having quoted Salvian, an ancient author, about the state of the Roman Empire upon its decline, observes, "I cannot dismiss this author without noticing the intimation he gives us of the moral benefit which the irruptions of the German barbaric tribes produced at that period. The Vandals furnish an instance, who, it is well known, invaded Spain, and from thence passed victoriously into Africa, where they established a kingdom; they were one of the weakest of the Germanic nations, yet they were led onwards to successes that surprised the dismayed Romans. Though fierce and rude,

§ 36. Were there no historical documents to certify to the wresting of the different countries of Europe from the sway of Rome, and the subjugation of Italy itself by the Germanic na-

they were remarkable for the chastity of their manners, at the very time when voluptuous profligacy was prevailing in the Roman empire, and especially in its provinces in Africa. Salvian mentions the African depravity, from his own observations, in the strongest terms of reprehension. The abominations were general and incurable. He describes, as a specimen, Carthage, the Rome of Africa, which had its schools, philosophers, gymnasia, churches, nobles, magistrates, and every establishment and advantage that distinguished a Roman great city. But he says he saw it full of the most dissolute luxury, and the foulest vices and debauchery in all its inhabitants, as well as of the most selfish tyranny and rapacity in the great and rich. It was even the fashion for the men to dress themselves as women, and to pass for such. In this state of evil, the Vandals, like a torrent, overran the north of Africa, and settled themselves in Carthage and the other towns: their speedy corruption was anticipated in a country so abandoned; but to the astonishment of the empire, instead of degenerating into the universal depravity, they became as moral reformers. The luxuries and vices that surrounded them, excited their disgust and abhorrence. Their own native customs were so modest, that instead of imitating they despised, and punished with all their fierce severity, the impurities they witnessed. They compelled all the prostitutes to marry. They made adultery a capital crime; and so sternly punished personal debauchery, that a great moral change took place in all the provinces they conquered. He details these circumstances in his seventh book. He gives our Saxon ancestors the same character, "feri sed casti," *fierce but chaste;* and it seems to be manifest, that the superior character, virtue, mind, and general loveliness of the ladies of modern Europe, have arisen from the barbaric tribes of ancient Germany, and from the revolution of manners, as well as of government, which they produced by their conquest of the Roman empire."—*Hist. of the Anglo-Saxons*, vol. i., B. II., Chap. VIII.

Without meaning any disparagement to our most holy religion, we will take this occasion to remark, that the high respect in which woman has been held by most European nations since the overthrow of the Roman empire, is owing more to the chivalry of the ancient Germans than to any other cause. Christianity originating in Judea, left the sex as it found it among the Jews and other people of the

tions, the displacement of the Romanized dialects of some of them by the Teutonic, and the ingrafting of the latter upon others, would be sufficient evidence to prove it. The present languages of those countries all bear testimony to the fact.

§ 37. The principal Germanic confederations which claim our attention, some of them formed upon the decline of the Roman Empire, and mutually aiding, either directly or indirectly, in its downfall, thus changing the face of Europe, are the *Gothic*, the *Frankish*, the *Alamannian*, or *Suabian*, the *Batavian*, the *Friesian*, and the *Saxon*, divided into *Old Saxon*, and *Anglo-Saxon*. These having become in a measure distinct, from locality and other causes, and having maintained their separate characteristics in a greater or less degree, and for a longer or shorter period, merit as particular an account as our limits will admit.

§ 38. 1. The *Goths*.[1] The Goths are first brought to our

East, but Teutonic chivalry threw a charm around the very name of woman, which continues to be felt to the present day. Tacitus, in speaking of the estimation with which the Germani regarded females among them, uses the following language: "Inesse quin etiam sanctum aliquid et providum putant; nec aut consilia earum adspernantur, aut responsa negligunt. Vidimus, sub divo Vespasiano, Veledam, diu apud plerosque Numinis loco habitam. Sed et olim Auriniam et compluris alias venerati sunt, non adulatione, nec tamquam facerent Deas." No other word could have better expressed their reverence for the female character than that of "sanctum," which implies something calling for the utmost homage of the heart.

[1] Goths, i. e. *Braves*, or *Brave men*, (?), from "goth," as in the Moeso-Gothic, *good*, in the original sense of *good in war*, or *brave*. Compare the Greek ἀ-γαθ-ός, which is radically the same word. Hence, likewise, the Goth, or Guth, Gud, Gott, and God of the Teutonic nations, not the *Beneficent*, but the *Fierce in conflict*, the *Odin* or *Woden* of the northern mythology, who carries with him the fury of the hyperborean tempest; and having stretched across a vast extent of country, the ancient Khoda (?) of Persia and the banks of the Indus, the *Commander in war*, successful over the enemies of his people, and

notice as a distinct tribe, or confederation, by the navigator Pytheas,[2] who speaks of having passed along the territories of the *Guttones* and Teutones, in entering the Baltic, about B. C. 325. Whether the former were the Gothi and Gothones of a later age, whom Tacitus represents as being near the mouth of the Vistula in his day, is uncertain; but the proximity of location, as given by the two writers, allowing for change of abode in the lapse of time, together with the similarity of the names, renders it highly probable. A sufficient number of them at some period of their history or another, crossed over into the country of the Suiones, now Sweden, to impress their name upon three considerable districts, as well as upon one of the islands of the Baltic,[3] whence the erroneous opinion entertained by some

therefore deified after his death, strictly a *God of Hosts*. Gothi, Gothones, and Guttones, are foreign appellations of the same people, and Jutes, § 62, note 2, is dialectic.

The term *Gothic* is often used, to the great confusion of history, as well as of facts and ideas in general, when that of *Germanic*, or *Teutonic* should be employed.

[2] Pytheas was born at Massilia, or Marseilles, and made two voyages into the north of Europe; in the former of which he visited Thule, either the Shetland Isles, or some district in the southern part of Norway, whence, perhaps, the present Töle, or Tellemarken, and in the latter, the amber region about the mouth of the Vistula. His writings are only known through Strabo, who quotes from them.

[3] East, West, and South Gothland, and the island of the same name, the inhabitants of which parts are the *Svio-Goths*, the Swedes in general denominating themselves *Swen-skar*, or *Sven-skar*, an appellation that points to the ancient Suiones. For the origin of Jutland, see § 60, note 1.

The Scandinavian population of Sweden that remained independent after the Gothic invasion, was restricted to the territory about Upsal, from whence it spread itself, at a later day, over the rest of the country. It was the "Swi-thiód" of Snorre-Sturleson, the Swedish nation Proper, of which the Latinized name "Suedia," and that of its derivative "Swed-en," appear to be a corruption. See further, § 78, note 2.

historians, without proper investigation, that they originated in Scandinavia. From the banks of the Vistula they forced their way, retracing, as it were, the steps of their forefathers, to the lower Danube and the shores of the Euxine, and as early as A. D. 180, had spread themselves over the greater part of Dacia,[4] where they became divided into *Ostro-* or *Austro-Gothi—East-Goths,* and *Visi-, Wisi-,* or *Westro-Gothi—West-Goths,* and were collectively termed by the Romans, *Gothini.* Towards the close of the fourth century both divisions, under Hermannaric, or Hermannric,[5] constituted an empire which extended from the Tanais to the Vistula and the Baltic, reaching southward into Thrace,[6] and which endured until it was dissolved by the inroad of the Huns in the succeeding age. In A. D. 376, the Westro-Goths having suffered repeated invasions of their settlements by this people, were permitted by the Roman emperor Valens, to cross the Danube into Moesia, from which province they derived the name of Moeso-

[4] The Goths were facilitated in their advance upon Dacia, and in their occupation of that country, by the Marcomannic war, which was waged against the Empire by the Marcomanni, Hermunduri, and Quadi in the south of Germany, and which occupied the Roman arms in the west, during the whole reign of Marcus Aurelius Antoninus, and was terminated only by the purchase of a peace on the part of his successor Commodus, in A. D. 180. They had also been favored in their approaches before that period, by internal wars in Germany, which having originated in an attack of the Lygii upon the Suevi, involved the Romans more or less from the times of Domitian. It was these events which enabled their power to increase in a measure unobserved.

[5] From "hermann," *a leader* or *general,* (§ 8, note 9,) and "ric," *rick.*

[6] The Getae of Thrace, who were conquered by the Goths and became blended with them to some extent, must not be confounded with the Goths themselves, since they occupied the country before the arrival of that people, and spoke a different language. Still less must the Massa-Getae of Asia and the Moeso-Goths be considered the same people, as will more fully appear by reference to § 8, note 4.

Goths, a name by which the whole Gothic branch of the Teutons is philologically known at the present day.

§ 39. The Westro- or Moeso-Goths having soon become dissatisfied with their contracted limits, revolted under Alaric, or Al-ric,[1] against the Romans, overran the Illyrian provinces, and entering Italy in A. D. 409, took and pillaged Rome. Three years afterwards they invaded and seized upon the south of Gaul, now also rapidly becoming a prey to the Franks, Burgundians, and other peoples of Germany, and passing the Pyrenees into Spain, established their dominion over the greater part of the peninsula, a dominion which flourished until the Saracen invasion at the close of the eighth century.[2] In the conquest of Spain they were aided by the Vandals,[3] Alans,[4] and some tribes of the

[1] From the Teutonic "al," *all*, and "ric," *rich*.

[2] The Saracens were invited into Spain from the opposite coast of Africa by Count Julian, upon whose daughter the Gothic king Roderic, or Rod-ric, had committed an outrage.

[3] The Vandilii, or Vendilii, Vandals, or Wendels, a name derived from the root of the Teutonic "wenden," *to turn*, or *wander*, and denoting a collection of roving tribes, were a branch of the Goths, since, according to Pliny and Procopius, they spoke the same dialect as that people. Upon the conquest of Spain, they received as their portion of the territory the province called from them Vandalitia, but since corrupted into Andalusia. A large body of them, however, under Genseric, or Gens-ric,—*the wholly rich*,—proceeded, in A. D. 429, to the subjugation of Mauritania, and overran a considerable part of Numidia and of the provinces of Africa, making Carthage the seat of their government in that region, (§ 35, note 2.) In A. D. 455, they crossed over into Sicily and Italy, under the same leader, and having plundered Rome, returned laden with spoil. After the death of Genseric, who had shown himself one of the most consummate generals of an age fruitful in heroes, their power began to decline. The Alans and Suevi, who became associated with them from the outset, appear to have partaken in all their expeditions.

[4] These were the Alani mentioned in § 11, as being the most eastern branch of the Teutonic tribes at the period of the Hunnish inva-

Suevi,[8] who with the rest of the Germani had been more or less disturbed in their settlements by the shock of the Hunnish irruption into Europe.

§ 40. The Ostro-Goths not having been allowed to enter Moesia along with the Westro-Goths, were, together with the Heruli, Gepidae,[1] and, as we have shown, many of the

sion. Their power at one time is said to have been very great, as the influence of their name extended to Siberia on the north, and to the Indus on the east. The most of them were eventually conquered by the Huns, and helped to swell their vast array; while some, probably the most western tribes, associated themselves with the Goths, and others moved forward towards the Baltic, and became leagued, as we have seen, with the Vandals. Many of them took refuge from the Huns in the mountains of the Caucasus, where they probably still exist as the Ossetes, whose language, it is asserted, forms the connecting link between the eastern and western branches of the Indo-Germanic family. Their name may have been derived from the Teutonic "al," *all*, and "án," *one*, denoting the closeness of their union.

[8] The main body of the Suevi remained attached to the Alamannic confederacy.

[1] Both the Heruli and the Gepidae are recorded as having removed from the north of Germany at the same time with the Goths, and also as having settled in the neighborhood of the Palus Maeotis, from whence they were afterwards pushed down upon the Danube by the pressure of other peoples, as well as attracted by the lure of prey which the more southern regions of the empire held out to them. About A. D. 220, we find them along with the Goths in Dacia, whither they had probably preceded them in driving out the various tribes which occupied the country, and which were received further south by the Romans. In A. D. 250, they appear in league with the same people to invade Thrace and Macedonia, and only a few years afterwards, to assail the shores of the Euxine and the coasts of Asia. The union continued, and in A. D. 267, the Archipelago and Greece were devastated by their combined hordes. From these facts and from the features which their history afterwards assumed, we must conclude them to have been a division of the peculiar Gothic name, and to have occupied the van when that confederacy migrated southeastward, as well as when they proceeded to the invasion of the Roman provinces. Many of them, after the departure of the main body to the conquest of Italy, remained

Alan tribes that could not escape, reduced by the Huns, and forced into their alliance. Upon the dissolution of the Hunnish confederacy, which took place immediately after the death of Attila[2] in A. D. 453, the Heruli and Gepidae established themselves upon the Danube, and subsequently invading Italy under Odoacer,[3] put an end to the Empire of the West by the taking of Rome in A. D. 476. But the sway of their rulers in that country did not long continue. The Ostro-Goths who, after the recovery of their independence, had succeeded the Westro-Goths in Moesia, and who had been admitted into Pannonia in A. D. 456, in A. D. 493, under the command of Theodoric, or Theód-ric[4] the Great,

in their acquired seats, and at a somewhat later day, became troublesome to the Empire of the East. In the reign of Anastasius, the last remnants of their power may be said to have been completely destroyed by the Lombards. "Heruli" may denote *little hordes*, from the Teutonic "heer," (§ 8, note 9,) or rather, from the Moeso-Gothic "harji," *a host, an armed expedition*, and the diminutive termination "-ila" belonging to that dialect of the Teutonic. The root of "Gepidae" points to the Teutonic "geáp" or "gép," *cunning, deceitful.*

[2] The Ostro-Goths had previously taken occasion to withdraw from the Hunnish cause, and contributed mainly to the check which the arms of Attila received at the battle of Chalons in Gaul, A. D. 450. The glory of what would have been a victory, if it had been followed up by Aetius the Roman general, belongs exclusively to them. It was to Theodoric their king alone, who fell on the field of battle, that Attila attributed his reverses on that momentous day,—a day which was to decide whether the modifying character in the future nations of Europe was to be Tartar, or Germanic.

[3] Perhaps for "Od-acer," *the fury of the field of battle*, in allusion to the tempest among the standing corn. Compare Odin and Wóden, the root in the first form being the same as that in the Norse "ódr," and in the second, as the Anglo-Saxon "wód," *raging, mad*, WODE; Odin, or Wóden, therefore, the former the Scandinavian, and the latter the Germanic name of the hero-god, denotes *one possessed with fury.*

[4] Or, *the one rich in people*, from the Teutonic "theód:" Moeso-Goth. "thiuda," *people*, and "ric," *rich.*

the glory of his age, made a complete conquest of the Italian peninsula, and fixed the seat of their government at Ravenna. Their rule likewise was destined to be but of short duration. Under Belisarius and Narses, generals of Justinian, Italy was annexed to the Empire of the East,[5] and so remained until the invasion of the Lombards, or Langobardi,[6] from the Elbe and Oder, which occurred not many years afterwards. In the eighth century, the power of the Lombards itself was entirely broken by Charlemagne, and Italy, now considerably Germanicized, became an occasional dependency of the Holy Roman, or if we may so term it, *Germano-Roman* Empire.

§ 41. The Saracens, having conquered the greater part of the Spanish peninsula, their rule lasted either wholly or in part until the taking of Granada by the combined forces of Ferdinand and Isabella in A. D. 1492, from which time the latter period of the peninsular history commences. The kingdom of Portugal, however, dates from the 12th century.

§ 42. We have in one place[1] intimated that the *Moeso-Gothic*,[2] or simply the *Gothic*, is the oldest Germanic dialect which has

[5] A. D. 554.

[6] Langobardi, since corrupted into Lombards, the Latinized form of a name given to that people by others of the Germani, if not assumed by themselves, from the Teutonic "lang," *long*, and "baerd," or "bard," *the beard*, with reference to their fashion of wearing that appendage to the face. They are said to have been more anciently called Wilini, and to have removed from the coasts of Scandinavia

[1] § 4.

[2] We prefer employing the term *Moeso-Gothic* in general to the simple *Gothic*, because it conveys a more definite idea, notifying the student at the same time that he must not infer that the dialect of the Ancient German which it expresses, originated in Moesia. It was adopted and has been retained by scholars, because the chief monument of that dialect was formed while the Visi-, or Westro-Goths occupied that province.

come down to us. Collateral with it at the period to which its monuments refer, existed others that centuries before had branched off from one common stem, or diverged like streams from the same fountain-head. But along with this consideration it must be borne in mind, that there was generally unity enough in the race, of one age of which it stands as a noble representative, to prevent any great differences of speech from springing up among the various peoples, especially of Germany Proper, an effect which would naturally be produced by the constant intermigration of tribes, and the concomitant dissolution and reconstruction of confederacies.

§ 43. As philologically classed by some according to nice resemblances in structure, and by others through prejudice, the Moeso-Gothic might be denominated *Germanico-Scandinavian*; but we must say, that the language does not contain enough of the peculiarities implied in the latter part of the compound to justify the term, and assign any thing of a Scandinavian origin to the Goths. On the contrary, a careful comparison of the Gothic with the Lower Germanic tongues, with the Anglo-Saxon, Friesic, and Old Saxon, discovers the closest relationship to have existed between them and itself, both in grammatical forms and in essential features,—a relationship that cannot be claimed in the same degree even for the Icelandic, which, as we have seen,[1] possesses the oldest Scandinavian monuments, and affords the best point of view for determining the position of that class of languages in the Teutonic scale. There is a strong family likeness between all the members both of the Scandinavian and of the Germanic families, but descent of one from the other, in a strict sense of the word, cannot be predicated in any particular case.[2]

§ 44. The *Italian*, as it now exists in the various dialects both

[1] § 34, note 2.

[2] The principal Gothic monuments which have been preserved to us and published to the world at one time or another, are "Portions and Fragments of the Version of the Sacred Scriptures," made between A. D. 360 and 380 by Ulphila, Bishop of the Westro-Goths; a "Commentary on parts of the Gospel according to St. John," styled *Skeirein's Aivaggeljons thairh Johannen;* "Attestations to Title-deeds," executed in Italy apparently in the sixth century, and the like.

of the peninsula and of the neighboring islands, is the fruit of the idioms spoken by the Goths, Lombards, and others of the Germanic conquerors of the soil, ingrafted upon the *Rustic Latin*, or *Italic* stem. Hence, the introduction of the articles, the loss of the Latin terminations in the declensions, as advantageously, and in connection with the articles, more beautifully replaced by prepositions, the nicety of expression acquired by the use of auxiliaries in the conjugation of verbs, the change effected in the forms of the majority of words, the naturalization of others by which the tongue was enriched, and lastly, the modification that the sounds of most of the letters of the alphabet underwent, inducing far more softness of pronunciation than the Latin, and, we may say, the Italic ever possessed. It is not unlikely that these changes began to take place from the time the Roman emperors first carried Germanic and other mercenaries into Italy. In more modern times, some of the dialects have become further affected in a greater or less degree by German, French, especially Provençal, and Spanish influences; but such do not appear in the main language. The first specimen of the Italian, which we have, belongs to the latter part of the 12th century, and is in the Sicilian dialect. Latin continued to be used at Rome by the common people as late as A. D. 600.[1]

§ 45. The formation of the *Spanish* and the *Portuguese*, was owing to causes similar to those which resulted in the production of the Italian, the main difference being that in the case of the two former, the stocks were, as we have seen, *Hispanic* and *Lusitanic*, with the Germanic graft. The Saracen conquest having never covered much of the ancient Lusitania, nor endured there as long as within the limits of Spain, the Arabic influence upon the language of the former country was comparatively unimportant; but upon that of the latter it was by no means inconsiderable, and it would have been much greater, if there had not existed so many points of repulsion between the Christian and Mohammedan religions, which always prevented the conqueror and the conquered from becoming one people, until the one arose and expelled the other

[1] The main dialects of the Italian are seventeen, but these are divided and again subdivided by local peculiarities until the varieties, it is said, amount to upwards of a thousand in number.

from the soil.[1] Hence the softer character of the Portuguese, and the retention of the nasal sound, probably once common throughout the peninsula, and originating in the same source as in France.[2] The earliest specimens of the two sister languages date about the middle of the 12th century.

§ 46. The *Romaic*, from Ῥωμαῖοι, a name which the inhabitants of Greece affected after their conquest by the Romans, holds nearly the same relation to the Greek as the Italian does to the Latin. It is usually considered the offspring of what has been termed *Byzantine* or *Constantinopolitan* Greek, a dialect very closely related to the Attic in its declining stage; but the introduction of auxiliaries in the conjugation of the verbs, and other modifications of the ancient language, corresponding to some which we have already considered, would likewise indicate a Germanic influence, an influence that must have been felt from the Gothic invasions and occupancy of the Romano-Grecian part of the Empire; though not to the same extent as in the Italian and Spanish peninsulas, and in Gaul. The earliest specimens of the Romaic are from the pen of Theodoros Ptochoprodromos, who flourished about A. D. 1150. They consist of two poems addressed to the emperor Manuel Comnenus.[1]

§ 47. 2. The *Franks*. The Franks, composed of the Tencteri,[1]

[1] The present Spanish is an improved form of the Old Castilian, one of the two main dialects of the Hispanic, as modified first by the idioms of the Germanic conquerors, and afterwards by the Arabic. The other, the Lemosin, — the language of the Spanish Troubadours, was nearly the same as the Provençal, and prevailed very extensively in the northeast of the peninsula, and in the Balearic Isles. Of the various divisions and subdivisions of the Castilian and Lemosin, it is irrelevant to our subject to speak.

[2] The Lusitanic gave birth to the third main dialect of the peninsula, the Gallician, since cultivated into the language of Camoens. The unimproved form is still found in the *Gallego*, or *Lingoa Gallega*.

[1] The inhabitants of the present kingdom of Greece usually style themselves Ἕλληνες, but the mass of the nation seem to prefer their adopted name. That of "Ἕλληνες" has been resumed since the revolution of 1821.

[1] The root of this name is probably related to that in the Anglo-Saxon "tengan," or "taengan," *to rush upon, to assail with violence*. Gloss., *sub voc.*

Catti, or Chatti,[2] Sali,[3] Bructeri,[4] Chamanni, Chamaviri, or Chamavi,[5] Chauci,[6] and other less noted Germanic tribes, constituted a confederacy lying between the Rhine and the Elbe, a district of country corresponding to the present Rhenish provinces of Prussia, Zwey Brücken, or Deux Ponts, the southern part of Saxony, the north of Bavaria, and a part of Hesse. Those situate to the northeast, were denominated Salian Franks, from the river Sala, or Saale, about which in that quarter they principally dwelt, and those upon the Rhine, Ripuarian Franks, or Franks of the River-bank. There is a difference of opinion as to the occasion which led to the formation of this confederacy, some supposing that it was in consequence of the encroachments of the Saxons, others that it was with reference to the threatening aspect of the Roman arms, at various times

[2] i. e. the *Cats*, a name given to that tribe, or adopted by them, because they assumed the *cat* as their armorial device, from the Teutonic "kat:" Ger. "katze;" and hence the easy transition to Hesse (?), the seat of that ancient people, from Kattia, Cattia, Chattia, or the like, converted into Katzia, the form which the word would naturally assume in passing into Higher, or Upper German.

[3] From the Teutonic "sahl," or "sal," *dark-colored, swarthy*, and perhaps originally, *dirty*, a word related to the root "sal," in the Anglo-Saxon "salowig," "salwig," *sallow*; Gloss., *sub voc.* Hence, too, the name of the river Sala, or Saale, i. e. *the dark*, or *turbid*. It is possible that the Sali took their name from the river.

[4] The main stem of this name may be found in the Teutonic "brüchen," *marshes*, or *fens*, a striking feature in the part of the country which they occupied.

[5] Chamanni, more properly written Chammanni, or Kam-manni, and signifying either *Comb-men*, or *Crest-men*, from the Teutonic "kam," *a comb, a crest*, and "mann," *a man*. "Chamaviri," of which "Chamavi" is a corruption, has the same meaning, the terminating member of the compound being the plural of the Latin "vir," the same as "mann," or the Teutonic "wer" Latinized.

[6] Probably from the root of the Teutonic "quaken," or "kuaken," *to croak, to make any squeaking*, or *screaming noise*, a name given them by others in derision of their mode of articulating words (?).

on the side of Gaul.[7] There are also doubts about the meaning of the appellation "Franks," whether it was adopted by the people themselves who held it, to denote a brotherhood of *bold warriors*, or of *freemen*, or was applied to them by others, if not assumed on their own part with a different etymology.[8] But whatever may have been the origin of their confederacy as well as name, we find them in A. D. 240, powerful enough to make aggressions upon the Roman dominion in Gaul, since it was at this period, or perhaps somewhat later, that a considerable body of them invaded that country, penetrated into Spain, and at last crossed over into Mauritania, marking their progress throughout with devastation. They were finally forced back into Germany, and from that time until the reign of Honorius, in the last quarter of the fourth century, their irruptions against the Empire were only occasional. In A. D. 428, they had overrun the greater part of Gaul, and established the *Merovean*[9] dynasty, which continued for the space of three hundred and twenty-three years, when it was succeeded by the *Carlomannian*,[10] founded by Pepin, the father

[7] The latter is the commonly received opinion.

[8] Either from the Teutonic "franho," *bold, frank*, in the sense of *fierce*, or *ferocious*, or from "franca," a sort of *sharp, double-edged battle-axe*, peculiar to that people, which they hurled with great dexterity in attacking their enemies. In support of the latter derivation, compare that of "Germani," (§ 2, note 1,) that of "Sakai," or "Saxones" (§ 5, note 3, and Gloss. § 151, 2,) and that of "Angle," (§ 60, note 4, and Gloss., *sub nom.*)

[9] A form which we have assumed in preference to the usual one of "Merovingian," and so called from the founder of that dynasty, Méro-wíg, or Mér-wíg, commonly styled by his Latinized name, Meroveus. "Méro-wíg," or "Mér-wíg" signifies *great*, or *illustrious in war*, and is derived from the Teutonic "mér," "maér," or "maera," *great, illustrious, excellent*, and "wíg," *war*.

[10] In preference to the form "Carlovingian," the usual title of that dynasty, for which there is no reason whatever.

of Charlemagne, Carlomann, or Karl-mann,[11] who had seized upon the throne. Under one of the Merovean kings, Clovis, or Clód-wíg,[12] who lived A. D. 500, not only was the power of the Alamanni broken by them, but they extinguished the last remnant of the Roman dominion in Gaul, and reduced the rule of the Westro-Goths north of the Pyrenees to what is now the province of Languedoc.[13] In the two next generations, their sway was extended over the Thuringians, the various Alamannian and other communities in Germany, and over the Burgundians,[14] who, driven from the country between the Oder and the Vistula by the Gepidae, had first settled contiguous to the Alamanni, with whom they waged incessant war, and who afterwards, probably also forced by this people, had removed to the southeast of Gaul, since a part of Switzerland, Savoy, Dauphiny, Lionnais, and Franche Compté, establishing as early as A. D. 470, the kingdom of Burgundy. But it was under Charlemagne, who became sole occupant of the throne in A. D. 768, and whose celebrity gave name to the dynasty founded by his father, that the empire of the Franks attained to its highest pitch of glory. That prince, with a mind formed for great enterprises, reduced the Bre-

[11] From the Teutonic "karl," *strong*, or perhaps, *the commons*, and "mann," *a man*, denoting in the first instance *a strong man;* in the second, *a man*, or emphatically, *the man, of the commons.* "Charlemagne," therefore, is not a corruption of "Carolus Magnus," or *Charles the Great*, as is generally supposed, but of "Karl-mann."

[12] Clothwig, Clodwig, Clodowig, Clothovic, Clovis, Ludewig, Ludwig, Louis, and Lewis, are all one and the same name.

[13] The successes of Clovis against the Visi-Goths were arrested by Theodoric the Great, who defeated him near Arles.

[14] Probably either a corruption or an abbreviation from the Teutonic "burg," *a town*, A BOROUGH, and "búend," *a dweller*, from "búan," *to dwell, inhabit*, with reference to their having formed themselves into communes, while the other Germanic peoples were still leading a wandering life.

Goths, a name by which the whole Gothic branch of the Teutons is philologically known at the present day.

§ 39. The Westro- or Moeso-Goths having soon become dissatisfied with their contracted limits, revolted under Alaric, or Al-ric,[1] against the Romans, overran the Illyrian provinces, and entering Italy in A. D. 409, took and pillaged Rome. Three years afterwards they invaded and seized upon the south of Gaul, now also rapidly becoming a prey to the Franks, Burgundians, and other peoples of Germany, and passing the Pyrenees into Spain, established their dominion over the greater part of the peninsula, a dominion which flourished until the Saracen invasion at the close of the eighth century.[2] In the conquest of Spain they were aided by the Vandals,[3] Alans,[4] and some tribes of the

[1] From the Teutonic "al," *all*, and "ric," *rich*.

[2] The Saracens were invited into Spain from the opposite coast of Africa by Count Julian, upon whose daughter the Gothic king Roderic, or Rod-ric, had committed an outrage.

[3] The Vandilii, or Vendilii, Vandals, or Wendels, a name derived from the root of the Teutonic "wenden," *to turn*, or *wander*, and denoting a collection of roving tribes, were a branch of the Goths, since, according to Pliny and Procopius, they spoke the same dialect as that people. Upon the conquest of Spain, they received as their portion of the territory the province called from them Vandalitia, but since corrupted into Andalusia. A large body of them, however, under Genseric, or Gens-ric,—*the wholly rich*,—proceeded, in A. D. 429, to the subjugation of Mauritania, and overran a considerable part of Numidia and of the provinces of Africa, making Carthage the seat of their government in that region, (§ 35, note 2.) In A. D. 455, they crossed over into Sicily and Italy, under the same leader, and having plundered Rome, returned laden with spoil. After the death of Genseric, who had shown himself one of the most consummate generals of an age fruitful in heroes, their power began to decline. The Alans and Suevi, who became associated with them from the outset, appear to have partaken in all their expeditions.

[4] These were the Alani mentioned in § 11, as being the most eastern branch of the Teutonic tribes at the period of the Hunnish inva-

Suevi,[k] who with the rest of the Germani had been more or less disturbed in their settlements by the shock of the Hunnish irruption into Europe.

§ 40. The Ostro-Goths not having been allowed to enter Moesia along with the Westro-Goths, were, together with the Heruli, Gepidae,[l] and, as we have shown, many of the

sion. Their power at one time is said to have been very great, as the influence of their name extended to Siberia on the north, and to the Indus on the east. The most of them were eventually conquered by the Huns, and helped to swell their vast array; while some, probably the most western tribes, associated themselves with the Goths, and others moved forward towards the Baltic, and became leagued, as we have seen, with the Vandals. Many of them took refuge from the Huns in the mountains of the Caucasus, where they probably still exist as the Ossetes, whose language, it is asserted, forms the connecting link between the eastern and western branches of the Indo-Germanic family. Their name may have been derived from the Teutonic "al," *all*, and "án," *one*, denoting the closeness of their union.

[k] The main body of the Suevi remained attached to the Alamannic confederacy.

[l] Both the Heruli and the Gepidae are recorded as having removed from the north of Germany at the same time with the Goths, and also as having settled in the neighborhood of the Palus Maeotis, from whence they were afterwards pushed down upon the Danube by the pressure of other peoples, as well as attracted by the lure of prey which the more southern regions of the empire held out to them. About A. D. 220, we find them along with the Goths in Dacia, whither they had probably preceded them in driving out the various tribes which occupied the country, and which were received further south by the Romans. In A. D. 250, they appear in league with the same people to invade Thrace and Macedonia, and only a few years afterwards, to assail the shores of the Euxine and the coasts of Asia. The union continued, and in A. D. 267, the Archipelago and Greece were devastated by their combined hordes. From these facts and from the features which their history afterwards assumed, we must conclude them to have been a division of the peculiar Gothic name, and to have occupied the van when that confederacy migrated southeastward, as well as when they proceeded to the invasion of the Roman provinces. Many of them, after the departure of the main body to the conquest of Italy, remained

Alan tribes that could not escape, reduced by the Huns, and forced into their alliance. Upon the dissolution of the Hunnish confederacy, which took place immediately after the death of Attila[2] in A. D. 453, the Heruli and Gepidae established themselves upon the Danube, and subsequently invading Italy under Odoacer,[3] put an end to the Empire of the West by the taking of Rome in A. D. 476. But the sway of their rulers in that country did not long continue. The Ostro-Goths who, after the recovery of their independence, had succeeded the Westro-Goths in Moesia, and who had been admitted into Pannonia in A. D. 456, in A. D. 493, under the command of Theodoric, or Theód-ric[4] the Great,

in their acquired seats, and at a somewhat later day, became troublesome to the Empire of the East. In the reign of Anastasius, the last remnants of their power may be said to have been completely destroyed by the Lombards. "Heruli" may denote *little hordes*, from the Teutonic "heer," (§ 8, note 9,) or rather, from the Moeso-Gothic "harji," *a host, an armed expedition*, and the diminutive termination "-ila" belonging to that dialect of the Teutonic. The root of "Gepidae" points to the Teutonic "geáp" or "gép," *cunning, deceitful.*

[2] The Ostro-Goths had previously taken occasion to withdraw from the Hunnish cause, and contributed mainly to the check which the arms of Attila received at the battle of Chalons in Gaul, A. D. 450. The glory of what would have been a victory, if it had been followed up by Aetius the Roman general, belongs exclusively to them. It was to Theodoric their king alone, who fell on the field of battle, that Attila attributed his reverses on that momentous day,—a day which was to decide whether the modifying character in the future nations of Europe was to be Tartar, or Germanic.

[3] Perhaps for "Od-acer," *the fury of the field of battle*, in allusion to the tempest among the standing corn. Compare Odin and Wóden, the root in the first form being the same as that in the Norse "ódr," and in the second, as the Anglo-Saxon "wód," *raging, mad*, WODE; Odin, or Wóden, therefore, the former the Scandinavian, and the latter the Germanic name of the hero-god, denotes *one possessed with fury.*

[4] Or, *the one rich in people*, from the Teutonic "theód:" Moeso-Goth. "thiuda," *people*, and "ric," *rich.*

the glory of his age, made a complete conquest of the Italian peninsula, and fixed the seat of their government at Ravenna. Their rule likewise was destined to be but of short duration. Under Belisarius and Narses, generals of Justinian, Italy was annexed to the Empire of the East,[5] and so remained until the invasion of the Lombards, or Langobardi,[6] from the Elbe and Oder, which occurred not many years afterwards. In the eighth century, the power of the Lombards itself was entirely broken by Charlemagne, and Italy, now considerably Germanicized, became an occasional dependency of the Holy Roman, or if we may so term it, *Germano-Roman* Empire.

§ 41. The Saracens, having conquered the greater part of the Spanish peninsula, their rule lasted either wholly or in part until the taking of Granada by the combined forces of Ferdinand and Isabella in A. D. 1492, from which time the latter period of the peninsular history commences. The kingdom of Portugal, however, dates from the 12th century.

§ 42. We have in one place[1] intimated that the *Moeso-Gothic*,[2] or simply the *Gothic*, is the oldest Germanic dialect which has

[5] A. D. 554.

[6] Langobardi, since corrupted into Lombards, the Latinized form of a name given to that people by others of the Germani, if not assumed by themselves, from the Teutonic "lang," *long*, and "baerd," or "bard," *the beard*, with reference to their fashion of wearing that appendage to the face. They are said to have been more anciently called Wilini, and to have removed from the coasts of Scandinavia

[1] § 4.

[2] We prefer employing the term *Moeso-Gothic* in general to the simple *Gothic*, because it conveys a more definite idea, notifying the student at the same time that he must not infer that the dialect of the Ancient German which it expresses, originated in Moesia. It was adopted and has been retained by scholars, because the chief monument of that dialect was formed while the Visi-, or Westro-Goths occupied that province.

on the side of Gaul.[7] There are also doubts about the meaning of the appellation "Franks," whether it was adopted by the people themselves who held it, to denote a brotherhood of *bold warriors*, or of *freemen*, or was applied to them by others, if not assumed on their own part with a different etymology.[8] But whatever may have been the origin of their confederacy as well as name, we find them in A. D. 240, powerful enough to make aggressions upon the Roman dominion in Gaul, since it was at this period, or perhaps somewhat later, that a considerable body of them invaded that country, penetrated into Spain, and at last crossed over into Mauritania, marking their progress throughout with devastation. They were finally forced back into Germany, and from that time until the reign of Honorius, in the last quarter of the fourth century, their irruptions against the Empire were only occasional. In A. D. 428, they had overrun the greater part of Gaul, and established the *Merovean*[9] dynasty, which continued for the space of three hundred and twenty-three years, when it was succeeded by the *Carlomannian*,[10] founded by Pepin, the father

[7] The latter is the commonly received opinion.

[8] Either from the Teutonic "franho," *bold, frank*, in the sense of *fierce*, or *ferocious*, or from "franca," a sort of *sharp, double-edged battle-axe*, peculiar to that people, which they hurled with great dexterity in attacking their enemies. In support of the latter derivation, compare that of "Germani," (§ 2, note 1,) that of "Sakai," or "Saxones" (§ 5, note 3, and Gloss. § 151, 2,) and that of "Angle," (§ 60, note 4, and Gloss., *sub nom.*)

[9] A form which we have assumed in preference to the usual one of "Merovingian," and so called from the founder of that dynasty, Méro-wíg, or Mér-wíg, commonly styled by his Latinized name, Meroveus. "Méro-wíg," or "Mér-wíg" signifies *great*, or *illustrious in war*, and is derived from the Teutonic "mér," "mǽr," or "mǽra," *great, illustrious, excellent*, and "wíg," *war*.

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tons, the last hostile power remaining in Gaul, carried his victorious arms into the Marches of Spain, thereby checking the advance of the Saracens upon the Pyrenees forever afterwards, subdued the Old Saxons in the course of several bloody contests, repelled the Hungarians and Avars, who were threatening Germany on the east, and put an end to the kingdom of the Lombards in Italy. Upon the death of his successor Louis, or Lúdwíg, surnamed the Pious, Gaul, now *France*, became separated from the rest of the Empire, constituting a feudal sovereignty by itself. It was with Hugh Capet, however, A. D. 987, that the line of the *French* kings commenced.

§ 48. During the reign of Charlemagne, the Normans, or Northmen from the Scandinavian countries, especially Norway, began to infest the coasts of France.[1] Afterwards, having seized upon what was called from them *Normandy*, they laid the foundation of that power which was destined to affect the political state of England, and to some extent the population and language of the larger part of the island.

[1] Probus, during his reign, A. D. 277, transplanted a large colony of the Franks upon the Euxine, but these having become dissatisfied with their new settlements, resolved to return to the land of their forefathers; and accordingly providing themselves with vessels, they made their way back by the Mediterranean, plundering upon every coast where they were obliged to touch. This expedition is supposed to have been the origin of the naval armaments of the north, which afterwards became so formidable to the shores of Europe, and changed the face of many countries. See its bearing upon the Scandinavian question in the Appendix.

Charlemagne is said to have wept when he first beheld the ships of the Northmen, as they appeared off the city of Narbonne, where he was staying, at the same time exclaiming, "I fear not that they can injure me; but I weep that they should dare, in my lifetime, to approach my coasts. I foresee the misery they will bring on my descendants!"

§ 49. The language spoken by the Franks in general, both by those who settled in Gaul, and those who continued to occupy their more ancient seats, was the *Frankic*, called also the *Tudesk*, and *Frank-Theuch*, a dialect which united the tongues of Upper and Lower Germany, as we would expect from the distribution of the various tribes composing the confederacy. Under the Merovean and Carlomannian sovereigns in Gaul, it was the language of the court and nobility, as well as of the mass of the conquerors,—a position which the Norman-French occupied at a later day in England,—until it became absorbed in those cases in which it was not displaced, by the Romano-Gallic, or simply the Romanic, or Romance of Gaul. In Germany, it gradually lost its peculiarities through admixture with the Batavic, and the Alamannic dialects, contributing to the former in the formation of the Dutch, and to the latter in that of the Higher, or Upper German.[1]

§ 50. From the Romano-Gallic, or Romanic of Gaul, as modified by the influence of the dialects introduced by the Franks, Burgundians, and other Germanic conquerors of the country, in the same manner as in Italy and in the Spanish peninsula, proceeded the *Langue d'Oc* and the *Langue d'Oil;* so called from the mode of expressing the affirmative "yes" in the southern and northern sections, or the *Provençal*, and the *Wallon*, or *Walloon*,[1] the pa-

[1] Specimens of the Frankic dialect have been handed down to us in the following monuments: "Hildibraht and Hadubrant," a heroic song which dates A. D. 730; the "Salic Laws," A. D. 798; a "Translation of Isodore, Archbishop of Seville between A. D. 600 and 636, *De Nativitate Domini*," A. D. 800; the "Oaths of Charles and Louis, and of their Armies," taken near Strasburg in A. D. 842, against Lothar upon the division of the Empire of Charlemagne by Louis the Pious, and appearing both in Frankic and in *Germanicized* Romanic of Gaul; the "Ludwigslied," or *Song of Lewis*, a heroic, or epic poem, A. D. 883; a "Translation of Boethius, *De Consolatione Philosophiae*," A. D. 950; "Willerman's Paraphrase of the Canticles," A. D. 1070; the "Praise of St. Anno, Archbishop of Cologne," A. D. 1075; a "*Te Deum*," of the 12th century; and some other similar productions.

[1] From the Old German "walen," *foreigners*, a designation applied by the Germani to all peoples not belonging to their own race, like that of *βάρβαροι*, by the Greeks. Whence also the present *Walloons* of Belgium, the representatives of the ancient Belgae, and the *Welsh*,

rents of the present *French*, which, however, partakes far more largely of the latter form of the new speech. The Langue d'Oc, or Provençal, the language of the Troubadours of France, was perfected at the court of Provence, and the Walloon, that of the "Jongleurs" and "Trouvères," became gradually improved at the court of Paris after the removal of the government from Aix-la-Chapelle, on the separation of the French and German monarchies. The earliest specimens of the Langue d'Oc and of the Langue d'Oil belong to the tenth century.[2]

§ 51. The same thing occurred with the Normans, or Northmen, upon their settlement in Romanized, now also Germanicized Gaul, as with the Franks, in regard to their language. The Scandinavian dialect, or idiom, which they carried with them, also became merged into the Walloon in the course of a few generations, having been retained for a longer or shorter period by the nobility and their retainers, and afterwards appearing only upon the surface of the common speech of the country. The new dialect formed by that means, has been termed *Norman-French*, of which we have the earliest monument in the Laws of William the Conqueror, promulgated between A. D. 1066 and 1087.

§ 52. 3. The *Alamanni*, or *Suabians*. The appellation Alamanni, or Alemanni, from the Teutonic "al," *all*, and "mann," *a man*, and denoting *all men*, was applied by the Romans, if they did not adopt it from those who had assumed it for themselves, to a confederacy of peoples between

from the Anglo-Saxon "Wealhas," plural of "Wealh," *a Welshman*, primarily *the inhabitant of another country, a stranger*, or *foreigner*. See Gloss. *sub nom.*

[2] The dialects of the French amount to twelve, and under these are ranged upwards of seventy subdivisions, all distinctly marked. To the Bask and the Bas-Breton, spoken within the same territory, we have already alluded.

We will here observe that the very structure common to the Italian, French, Spanish, and Portuguese languages, and set forth in our remarks upon the origin of the first, would prove them all indebted to the same modifying influences operating upon different elements, an influence necessarily posterior to the Roman, or Latin, and therefore no other than Germanic.

the Danube, Rhine, and Neckar, the main body of which was formed of the Suevi, Suavi, or Suabians,[1]—a name originally belonging to the region of the Baltic,[2] or perhaps carried thither, but afterwards more widely extended, and composed itself of Semnones,[3] Marcomanni,[4] and numerous other tribes, especially the more southern Istaevonian. Some of these peoples had been driven back by the Romans to the eastern side of the Rhine, and they now united with all of their countrymen who would join them, to oppose the further progress of their arms. They were first met by the emperor Caracalla, in the beginning of the third century of our era, upon the banks of the Main; but he accomplished nothing against them except the treacherous murder of some of their youth, for which exploit he arrogated to himself the surname of *Alamannicus*. In the succeeding reigns, they became the assailants of the Empire, and at one time entering Italy in great force, advanced almost within sight of Rome; but they were finally repelled, and at length overcome by Aurelian. In A. D. 496, their confederacy was entirely dissolved by the Franks, who, under Clovis, or Clodwig, defeated them in a bloody battle near Cologne, an event which led to their dispersion through the north of Switzerland, Alsace, Baden, Wurtemberg, Suabia, Bavaria, the northern parts of Austria, and beyond the Alps into Italy. They are now particularly

[1] A name of uncertain origin.

[2] Called from them "Mare Suevicum," *the Suavian*, or *Suabian Sea*.

[3] Probably denoting *confederates*, being related in its root to the Teutonic "samen," *to assemble, unite, confederate;* with which compare the Anglo-Saxon "somnian," "samnian," and the other cognate words, as given under the same in Gloss.

[4] Or, *Border-men*, *borderers*, or MARCH-MEN, from the Teutonic "marc," *a border*, *a* MARCH, and "mann," *a man*, a name derived from the position of their settlements.

represented by the *Schwaben*, or Swabians, and in general, by the inhabitants of Upper Germany. Indeed, they may be said to have constituted the main body of the German people, especially in the middle and south of the country, after the migration of some of the other confederacies either wholly or partially, whence the reason that we find Germany called from them in several of the continental languages.[5]

§ 53. The *Alamannic* dialect, which combines to a certain extent many peculiarities of the various Germanic idioms, is such as would naturally proceed from the union of distinct forms of a common language. In some respects, it allies itself very closely to the Moeso-Gothic, as the Gothic ingredient in the Suevic name was by no means small or unimportant. In the course of time a more southern influence gave it peculiarities in consonantal and other sounds, which have been preserved to the present day, and which, though inducing more or less harshness upon its earlier pronunciation, impart additional variety and rhythm to its tones. It now appears in the noble form of the *Higher*,[1] or *Upper German*, a language which having already enriched the world with intellectual treasures of a superior order,—which having developed researches of the human mind unsurpassed for depth, and conceptions unrivalled for freshness of coloring and brilliancy of hue, is

[5] *Allemagne* in French, *Alemania* in Spanish, and *Alemanha* in Portuguese. It was very natural that the Franks and the Goths, leaving the Alamanni behind with so widely extended a name, should afterwards denominate their fatherland from them.

[1] As the usual terms, *High* and *Low*, applied to the German, have reference to the distinctive features of the modern language as spoken in Southern, Upper, or Higher Germany, and Northern, or Lower Germany, we have preferred those of *Higher* and *Lower* as more definitive, and less liable to misconception. The distinction, therefore, is properly geographical, and is not made with regard to the *quality* of the language in either section, although the Higher German, as almost universally the language of books in later times, is entitled to the pre-eminence. In some periods of the Empire, Lower German had the predominating influence.

destined to show forth still greater triumphs of genius through generations to come. It was principally the writings of Luther, in connection with the Reformation, that gave an impulse to this form of the great mother-tongue.[2]

§ 54. 4. The *Batavi*. The Batavi,[1] who, according to Tacitus, were originally the same as the Catti, or at least offsets from that tribe of the Germani, occupied the country about the mouth of the Rhine, now forming a part of Holland. Caesar, by whom they are first brought to our notice, locates them in his day between the Waal and the other branches of that river to the north. They early became the allies of the Romans, who in many of their wars found them their main support, and who always showed for them

[2] The following are the principal productions in the Alamannic, coming down to the era when that dialect passed into the more modern German: an "Exhortation to Christians," A. D. 720; a "Translation of the Rules of St. Benedict," by Kero, a monk, A. D. 800; a "Latino-Theotisc Glossary to the Old and New Testaments," by Rhabanus Maurus, A. D. 850; a "Poetical Paraphrase of the Gospels," by Otfrid, a Benedictine monk, A. D. 860; a "Translation of the Book of Psalms, with a Commentary upon it," by Notker, a monk of St. Gallen, A. D. 1020; the "Lays of the Minnesingers," extending from the 12th to the 14th centuries, and containing among them the celebrated epic of the Nibelungen Lied, or *Song of the Nibelunger*, by Henry von Ofterdingen, A. D. 1150, with other poems of great beauty; the "Schwaben-Spiegel," or *Suabian Mirror*, a code of provincial laws, A. D. 1250; the "Edelstein," or *Gem*, a collection of fables by Boner, a Dominican monk, A. D. 1324–1349; after which we have different versions, either of the whole or of portions of the Sacred Scriptures, exhibiting the transition-state of the language, both in grammatical forms and in words themselves.

[1] The Latinized form of the native "Bataver," or more properly "Batauwer," denoting *the inhabitants of a good land*, or *country*, from the Teutonic "bat," or "bet," *good*, and "auwe," "ouwe," "uwe," or the like, *a land* or *country*, with a further significant termination. The name is said to be still preserved in a part of Gelderland, called the Betuwe, i. e. *Good-land*. With regard to "bat," or "bet," compare Gloss. § 63.

peculiar marks of regard,[2] and continued for the most time[3] faithful to the Empire until the period of its decline, when they were overwhelmed themselves in its downfall. About the time of the taking of Rome by Odoacer, their name disappears almost entirely from history. In A. D. 287, their possessions had been invaded by the Chamavi, and in A. D. 358, by the Salian Franks,[4] while other neighboring peoples continually encroached upon their borders. Their country, with its new occupants, remained attached to the Frankish dominion until A. D. 903, from which date it began to be governed by independent counts, afterwards styled *Counts of Holland.* Some, however, would refer the sovereignty of the counts to the age of Charlemagne, under whom they say Holland became a feudatory. The name is derived from the *Old Dutch* "ollant," a word which denotes *marshy, fenny,* or *boggy ground,* and first appears in A. D. 1064.

§ 55. But the invaders and successors of the Batavi, of whom we have spoken, did not confine themselves to the *Insula Batavorum,* and the adjoining districts. They spread over the greater part of what has since constituted the Netherlands, now comprising the kingdoms of Holland and Belgium. In A. D. 1579, the most of the provinces of the former country revolted against Philip II. king of Spain, the last count, and two years afterwards were joined by the others, forming a league under the name of the *Seven United Provinces of Holland.* Of those which remained at-

[2] They appear to have been usually styled "*socii,*" and "*amici et sodales populi Romani.*"

[3] The Batavi revolted against the Romans in the reign of Vespasian, and extorted from them many concessions in their favor. They were afterwards brought under greater restrictions both by Trajan and by Hadrian.

[4] Those of the Batavi who remained from the exhausting levies of the latter wars of the Empire, were swallowed up by these invaders.

tached to Spain until their cession to the house of Austria by the peace of Utrecht in A. D. 1703, Flanders became the most conspicuous.

§ 56. Of the language of the ancient Batavi we know nothing, except that it was Teutonic. The earliest specimen belonging to the region which they occupied, and by some termed *Old Dutch*, falls in the age of Charlemagne, about A. D. 800, and identifies itself in many respects with the Lower German of the same period, from which indeed there is no reason that it should have differed much, as the Frankic peculiarities appearing upon its surface also exhibit themselves in that order or diversity of the Germanic. The nice shades of the *Batavic*, which must have been very nearly related to the Ancient Friesic, if not one and the same dialect, had long disappeared through the blending of the various tribes that, as we have intimated, rushed in upon the diminished and diminishing Batavi, as the Roman power declined. In the thirteenth century, the new tongue became divided into *Dutch* and *Flemish*, the latter being an improved form, as the Flemings then rose to the pre-eminence. Afterwards the Hollanders acquired the most power and influence; and upon the union, in A. D. 1581, the *Dutch*, or *Hollandish* was made the language of the government, consequently becoming the vehicle of the learned, and of the press. Few languages have been more ennobled by great writers than the Dutch, around which clusters a constellation of bright names; and it is probable that the Flemish, by throwing off trammels, may hereafter regain an eminent station.[1] Of the less important dialects of the Dutch, such as those of Gelderland and Overijssel, the former of which approaches the German more nearly than any other one of the class, it is unnecessary to speak.[2]

[1] Flemish continues to be spoken in all Flanders, North Brabant, and a part of South Brabant. In other provinces, as well as in one division of the last-mentioned, Walloon, a modification of the old language of that name, is the common speech of the inhabitants.

[2] The earlier monuments of the language that we have been considering, are: a "Translation of the Psalms," to which we have had reference; a "Copy of the Charter of Brussels, in A. D. 1229;"

§ 57. 5. The *Frisii*, or *Friesians*. The principal seat of the Frisii[1] has been placed between the Rhine and the Ems, but they were extended, with only a few interruptions, along the whole coast of the German Ocean, from the Scheldt to the Elbe, and even beyond the latter river into the Peninsula of Jutland. Their southern border was more or less pressed upon, and indented by the Batavi, Bructeri, Chamavi, and especially by the Chauci, until the last, with their confederates, assuming, as we have seen, the name of Franks, abandoned the country; while those about the mouth of the Elbe, particularly after the departure of the Chauci, were invaded by the Saxons from the neighboring islands,[2] at the same time that the limits

"Reinaert de Vos," or *Renard the Fox*, an allegorical and satirical poem of great celebrity, which first appeared in the Old Flemish dialect, Part I., about A. D. 1150, and Part II., a hundred years afterwards; the *Writings of Jacob van Maerlant*, called the Father of the Dutch and Flemish Poets, who lived from A. D. 1235 to 1300; the "Rijmkronijk," or *Poetical Chronicle* of Melis Stoke, which falls about A. D. 1283, near the time the Hollandish ascendency began; the "Charter of Leyden, in A. D. 1294;" the "Rijmkronijk" of Jan van Heelu, A. D. 1291; the "Life of Jesus," a harmony of the Gospels, belonging to the latter part of the thirteenth century; the "Spiegel onser Behoudenisse," or *Mirror of our Redemption*, one of the first books printed by Koster, and supposed to have been issued in A. D. 1424; the different *Versions of the Sacred Scriptures* published between A. D. 1477 and 1581; from which time the more modern productions of Cats, Hooft, De Groot, or Grotius, Camphuysen, and others, begin to date.

[1] According to the later Roman writers, Frisones, and Fresones, and to the Greek authors, φρίσσιοι and φρίσιοι. So called from the coldness of their climate, the root of their name being found in the Teutonic "frisen," or "friesen," *to freeze*. Hence, too, the ancient name of their country always preserved, Friesland, like Ísland, or Iceland.

[2] The *Saxonum Insulae*, off the coast of the Cimbricus Chersonesus.

of their brethren within the Chersonesus were greatly narrowed by the gradual encroachment of the Jutes, on the north, and of the Angles on the east. Having occupied the shores of the sea for some ages before our era, as from their position they must have been among the foremost of the Germanic tribes in their advance into Europe, and being strongly attached to their native soil, as all maritime people usually are, the Frisii, probably in order to avoid removal from their settlements, as well as any disturbance in their possessions, and for other reasons, readily entered into an alliance with the Romans upon their appearance against them.[8] That alliance, though they were afterwards brought into subjection to the Roman sway, and the subsequent withdrawal of their more powerful neighbors at different intervals, tended very much to preserve their nationality for centuries; but the unceasing inroad of the Dane on the one side, and of the German and Hollander on the other, has left them no more than the dispersed fragments of a name. As a people who always maintained individuality of character, who made it a point never to submit to a law not enacted for the public good, nor suffered the least invasion of private rights by the sovereign power, the Friesians must command our regard; at the same time that, apart from historical testimony in the matter, we are led to look upon them as almost an integral portion of our Anglo-Saxon ancestors, if indeed either the Angle or the Saxon character stood in need of a Friesian ingredient.

§ 58. *Friesic* is still spoken in Friesland, a district of country in the Netherlands surrounded on every side but the east, by the Zuider Zee, and extending in that direction as far as the Jade, under the name of East Friesland, as well as upon the opposite

[8] Under Drusus, in the reign of Augustus Caesar, and prior to the Cheruscan war.

shore of the Zee, under that of West Friesland, or North Holland. Since the close of the sixteenth century, however, it has almost entirely disappeared from the two last-mentioned sections, but remains vernacular in Sagelterland, or Saterland, between the Ems and the Lee, and in the district of Bredsted, Duchy of Schleswig, where it is more or less mixed with Danish. These dialects are respectively termed the *Sagelterlandic*, or *Saterlandic*, and *North Friesic*. In Friesia Proper, the seat of the Frisii of Tacitus, the language bears the name of *Country Friesic*, differing but little from which are the *Hindelopian* and the *Schiermonnikoogian*, spoken in the villages of Hindelopen and Schiermonnikoog in the same region, and known as the *Town Friesic*. Friesic is interesting to us as a language which has preserved its originality in a great measure for ages, and as being very nearly related to the Anglo-Saxon, upon words and forms of which it throws not a little light, a light that is also reflected downward upon the English. *Old Friesic* does not differ materially from the modern tongue.[1]

§ 59. 6. The *Saxons*, divided into *Old Saxons* and *Anglo-Saxons*. The first notice which we have of the Saxons in Europe, and which is by Ptolemy, places them upon the *Saxonum Insulae*, three small islands off the coast of Jutland,[1] with settlements either newly established, or, what

[1] The *Old Friesic* has been more or less preserved in the "Asegabók," or *Book of the Judge*, containing the laws of the Rustringer, located about the Jade; date A. D. 1212–1250; the "Littera Brocmannorum," or *Written Law of the Brôcmen*, who lived in East Friesland, A. D. 1276–1340; the "Amesga-riucht," or *Code of the Ems*, A. D. 1276–1312; the "Keran fon Hunesgena-londe," or *Statutes of the Country of the Hunsingoër*, A. D. 1252 as revised, but dating further back in their first promulgation; the "Jeld and Botha," or *Currency and Mulcts*, for the several parts of Friesland, A. D. 1276; the *Old Friesian Laws*, of a more recent date than the foregoing, published by the learned Friesian commentators Wierdsma and Brantsma; the *Leeuwarden Charters*, and the like.

[1] North Strandt, Busen, and Heilig-island, or *the Holy Island*, the seat of worship of the idol "Foseti," and supposed by some to be the

is more likely, still remaining upon the opposite coasts of the Chersonesus, and especially about the mouth of the Elbe. It has been a matter of wonder with some that they are not mentioned by Tacitus, who is remarkable for his deep research into the ethnical state of Germany in his day, but they must have escaped his observation from the position and the small extent of the territory which they occupied at the time. If we might also hazard an additional conjecture with regard to his silence about them, we would in like manner attribute it to the partial but temporary absorption of their name by their kindred tribes, the Jutes and Angles—an opinion fully justified by the history of more than one of the Germanic peoples, as well as borne out by facts afterwards developed, and connected with the conquest of Britain, as will clearly appear. Others are disposed to regard the Fosi[2] described by him as the same people, since Saxones were found in possession of their country within a century afterwards; but their name offers no clue for ascertaining the truth of the supposition, nor are there any incidental circumstances to verify it. On the

island described by Tacitus as containing the "sacrum nemus," or *sacred grove* devoted to the goddess Hertha, or *Earth*, though this distinction has been assigned by others to Rugen in the Baltic, and we think with more plausibility, as far as the natural features and traditions of the latter are concerned, while the name of the other, handed down from time immemorial, would seem to justify its claims.

[2] The *Foxes*, as their name would seem to imply, from the Lower Germanic "voss." The idol Foseti, in connection with Heilig-island, would at first sight identify them with the Saxones, but as that object of worship is not mentioned by any writer prior to the eighth century of our era, it is likely that it was carried thither by emigrating Fosi, long after the power of the Saxons had become established on the main. And this opinion is corroborated by the fact that the Fosi, in the days of Tacitus, were dwelling near the sources of the Visurgis, or Weser, and at the other date to which we have referred, Heilig island was denominated Fosetis-land.

contrary, the hypothesis is hardly tenable, as the Fosi had never been a tribe of any note; and to imagine that they would have relinquished their distinguishing appellation upon an increase of power, is altogether unreasonable. They must therefore have become incorporated with the conquering Saxones, as these advanced southward, a movement which was subsequently favored and accelerated by the withdrawal of the Chauci and other Frankish tribes, as we have already seen, from the neighborhood of the Baltic. Indeed it was principally owing to this migration of the Franks, as likewise of the Goths, and other confederated peoples of Northern Germany, that the Saxon name received an impulse which resulted in its supremacy throughout the same region, and which afterwards gave it an important influence, at different periods in the affairs of the Holy Roman Empire, besides preparing the way for its introduction upon a soil, equally, if not more propitious to its full development.

§ 60. The Saxons, upon the extension of their name and power on the continent, became divided into Eastphalians, Westphalians, Angrivarians, North-Albingians, and Trans-Albingians, according to their situation with regard to the Weser and the Elbe, and the North Sea, occupying a district of country comprised between the Rhine on the one side, and the territory of the Danes on the other, with its southern border resting upon the Alamanni, except where it touched the dominion of the Franks. With this people they were engaged in incessant conflict, ofttimes attended with the greatest success, until the reign of Charlemagne, who, after a bloody war of thirty-three years, reduced them to feudal subjection, and compelled them to embrace Christianity by renouncing the worship of Wóden and being baptized. Those of them who remained upon the continent, after many of their countrymen had emigrated to Britain, were termed by the Angles who consorted with

the latter, *Eald-Seaxan*, or *Old Saxons*, an appellation by which they are still distinguished.

§ 61. Those of the Saxons who, as we have just intimated, continued to occupy both their ancient and their newly-acquired localities on the continent, spoke what is called the *Old Saxon* dialect, the immediate progenitor of the *Lower German*, and differing from the Anglo-Saxon only so far as the two languages were developed under different circumstances. Lower German now prevails, in various provincial dialects,[1] from the Rhine to the borders of Livonia and Estonia; in the southeastern part of Westphalia, running into the Higher German, and on the confines of the Netherlands, mixing with the Dutch; but it is heard in its greatest purity within the territories of Holstein and Schleswig, and in South Jutland. It was found in its most flourishing stage just before the Reformation, from which time it began to be displaced as the idiom of the press and of high life by its more successful competitor. The Lower German is a softer and richer form of speech than the Higher, at the same time that it possesses all the force of expression and facility of composition which distinguish the latter, and assimilate it in that respect to the Greek and the Samkrit. It is also more nearly allied to the English. Whether it will ever rise again to importance must depend upon the future political state of Germany.[2]

§ 62. We have found the peninsula of Jutland[1] inhabited

[1] The number of the dialects belonging both to the Upper and the Lower German, besides those on the Italian side of the Alps, is between fifteen and twenty.

[2] The chief works illustrative of the *Old Saxon* dialect are the following: "The Heliand," or *Savior*, a Harmony of the Gospels in alliterative lines, belonging to the early part of the ninth century; a "Translation of Tatian's Harmony of the Gospels," A. D. 890; a "Chronicle in Rhyme," entitled "Battle of Henry I., the Saxon, against the Huns," A. D. 1216; an "Allegorical Poem on Love and Fidelity," A. D. 1231. But the two last poems begin to show the transition to Lower German, which form of the common language of Germany becomes more fully developed in the productions of the two succeeding centuries.

[1] So called from the Jutes, and pronounced *Yutland*. Its more

at first by Kimbri, who, as we have before observed, gave it the name by which it was known among the ancients. These Kimbri were afterwards either displaced, or swallowed up by invading Teutones of the Germanic branch, so that their name in the end entirely disappears from the history of the Chersonesus. But the Germanic invaders themselves, divided into Jutes,[2] Strand-Friesians,[3] Saxons, and Angles,[4] and yet connected by dialect, by manners, customs, and civil institutions, were in turn obliged to retire in a great measure, before the Dane, from the plains of Scandinavia.[5]

ancient name was "Reid-Gotaland," to distinguish it from "Ey-Gotaland," *the Insular Gothland*, or *Jutland*, which confirms the opinion advanced in the following note.

[2] The name "Jute" is found variously written by old authors, so as to give *Geat*, *Giot*, *Jet*, *Jot*, *Juit*, *Uit*, *Iot*, *Eot*, and is evidently nothing more than a modification of "Goth." So multiform an orthography also affords us a clue to the sound of the Saxon *g*, especially before the soft vowels.

[3] So called from their situation. Their district was denominated Friesia Minor.

[4] The "Angli" of Tacitus and other ancient authors, and the "Angle," "Engle," and "Englan," of the Anglo-Saxon writers. At the time of the invasion of Britain they occupied the district of Anglen in what is now the Duchy of Schleswig. Their name is supposed to have been derived from "angel," "angl," *a hook*, or *sort of barbed instrument*, which they used in war as well as on other occasions, throwing it after the manner of the modern harpoon with great dexterity. It was also in use among the Franks, who probably adopted it from this people, their kinsmen, and at one time their neighbors.

[5] "Dane" denotes *the inhabitant of a plain*, or *valley*, from a root corresponding to that in the Anglo-Saxon "denu," *a plain, vale, dale, valley*, DEN, in the old sense; Gloss. § 46. Scania was their original seat, from whence they gradually proceeded to the conquest of Ey-Gotaland, and afterwards of Reid-Gotaland, and where they continued to hold possessions. But according to Snorre Sturleson's Ynglinga Saga, the name of the people was derived from one of their early sovereigns, *Dán the Magnificent!*

§ 63. This opinion of the entrance of the Danes into the peninsula, and of their advance southward, until they were finally arrested by the barrier which the Old Saxons, as well as those Jutes and Friesians who never sought a home off the continent, opposed to their further progress, is confirmed by the extension of the *Danish* form of the *Scandinavian*, or *Old Norse*, in the same direction, until it meets the dialects of Germanic origin.

§ 64. The Danes having gained a footing upon the northeastern coast of the peninsula, first came into collision with the Jutes, who were established in the same parts. These gradually yielded before increasing numbers, until, being unable to recede any further, many resolved to seek settlements elsewhere; and accordingly we find, A. D. 449, three "ceóls," or vessels manned by Jutish warriors, under the conduct of two brothers, Hengist and Horsa, as pioneers in the enterprise, arriving at Ebbs-fleet in the Isle of Thanet, at a time when the Britannic chiefs, with Vortigern, or Gwrtheyrn, king or supreme ruler,[1] were assembled in council for the purpose of devising means to resist the continual incursions of the Scoti from Ireland, and of the Pihts from the northern part of the island. The Britons had been previously abandoned by the Romans, who were obliged to call in all their remote troops to defend the ancient territory, and the very walls of the Eternal City, and, little foreseeing the consequences of the step, cheerfully agreed to employ the new-comers as subsidiaries. The latter having been very successful in their expeditions against the enemy, at various points, and requiring a larger force to make attacks that would be attended with a permanent effect, were allowed to call over others of their

[1] Romanized Britain had been divided into thirty "civitates," or states, which upon the withdrawal of the protection of the Empire became so many distinct sovereignties, each governed by a native ruler, who was styled *king*. Gwrtheyrn was the first that had risen to supreme authority over the rest.

countrymen to their aid, and had the Isle of Thanet assigned them as their place of residence. Seventeen more "ceóls," therefore, shortly arrived to their assistance, bringing with them "the blue-eyed Rowena," daughter of Hengist, and not long afterwards the additional number of forty, with the son and kinsmen of that chieftain. The object for which they had been first employed being now accomplished, the Britons were desirous of dismissing them, which disposition on their part led to disputes, and finally to a war, that was carried on with alternate success for the space of six years. It is said that at one time, after the battles at Aylesford and Stonar, in the former of which Categirn, son of Gwrtheyrn, fell on the side of the islanders, and Horsa on that of the Jutes, Hengist abandoned his original intention of making a fixed settlement, and retired from the country. But whatever his intentions were in retiring, we behold him appearing again with a larger force, and by the decisive victory which he gained over his antagonist at Crayford, in A. D. 457, fully establishing his power in Kent. His subsequent battles were both numerous and well contested, but Jutish valor prevailed over Britannic desperation in almost every case, and at his death, he left to his son Aesca a kingdom composed of Kent, the Isle of Wight, and a part of Hampshire.

§ 65. As it would be foreign to our purpose to enter into the particulars of the conquest of Britain, which we have seen commenced by the Jutes, we will give merely the outlines of the history that follows.

§ 66. The success of the Jutes inducing others from the peninsula to make similar attempts, in A. D. 477, Ella, a Saxon chieftain, arrived with a small band of followers, and being afterwards joined by fresh adventurers, probably from his own native district, he succeeded at the end of fourteen years, despite unceasing opposition from the Britons, in founding the kingdom of the South-Saxons, or of South-

Seax, now Sussex. Two years after the date of this event, in A. D. 493, another and a still more powerful expedition sent forth from the same people, under the conduct of Cerdic and his son Cynric, who were aided at the outset by a band of allies led by Porta,[1] and subsequently recruited by a large force under Stufa and Wihtgár, proceeded to the establishment of the kingdom of the West-Saxons, West-Seax, or Wessex, comprising in its fullest extent the part of Hampshire that had remained unconquered by the Jutes, Berks, Wilts, Dorset, Somerset, Devon, and a section of Cornwall. It required an incessant struggle of twenty-six years, in which both the Britons and the Saxons put forth their utmost strength, and in which the celebrated Arthur figures as the hero of the former, to enable Cerdic to lay even the foundation of his power. But his successes were continued by his equally enterprising and brave son Cynric, and grandson Cealwin, so that at the expiration of eighty-two years, Wessex had become the most extensive and formidable of the newly-constructed sovereignties. Meanwhile the third Saxon kingdom, that of the East-Saxons, or of East-Seax, or Essex, embracing the present shire of the same name, Middlesex, and the southern part of Hertford, and containing the future metropolis of the whole dominion, was begun by an invasion in A. D. 527, and being supported by the collateral aid which those already established afforded, was soon placed beyond the reach of danger from the common enemy.

§ 67. But that which was to consummate the conquest of the greater part of Britain, was the invasion of the parts lying on the north of the Saxon and Jutish settlements, by the Angles, who, influenced by motives of self-preservation,

[1] Porta effected his landing at what was afterwards called from him Portsmouth, though a different derivation has been given for the name of the place by some; Gloss., *sub. nom.*

and by other reasons, resolved upon making a change of soil. They accordingly commenced that series of migrations, which eventually led to their almost entire removal from their native country,[1] and which affixed their name upon the land of their adoption, to be retained forever afterwards.

§ 68. Of the first incursions made by the Angles, and which date from A. D. 527, simultaneously with the founding of the East-Saxon monarchy, and while Cerdic and Cynric were contending with the Britons in the south, no records of the particulars have reached us. We only know that they succeeded in establishing the kingdom of East-Anglia, comprising Norfolk, Suffolk, Cambridge, a part of Bedford, and the Isle of Ely. But in A. D. 547, the most formidable expedition which had yet appeared against the island was sent forth. That expedition was conducted by Ida, who, after the numerous and bloody engagements which the history of the Anglo-Saxon conquest discloses in every page of its progress, firmly erected his throne upon the ruins of the ancient Bernicia, or Bryneich, a district of country comprehending Northumberland, and the south of Scotland between the Tweed and the Frith of Forth. A part of this territory, however, remained in possession of the Britons, or Kymri, until the close of the tenth century, but in the mean time continually decreasing, and had been called from them *Cumbria*, whence *Cumberland*. Upon the death of Ida in A. D. 559, and the accession of Adda, one of his twelve sons who had accompanied him to Britain, to the throne of Bernicia, Ella, commonly styled "the Northern," a powerful chieftain of the same people, withdrew from his allegiance with a large body of followers, and having overrun the province of Deïra, the old Deïfyr, between the Tweed and the Humber, set up the third Angle kingdom, embracing York, Durham,

[1] Bede intimates that their migration to Britain was so complete, that their native district remained quite a desert.

Northumberland, Cumberland, Westmoreland, and Lancashire. The fourth, that of Mercia, owed its origin to Crida, A. D. 586, if not to the inroads of inferior chieftains before that time, and comprised Leicester, Lincoln, Northampton, Rutland, Huntingdon, the northern parts of Bedford and Hertford, Bucks, Oxford, Gloucester, Warwick, Worcester, Hereford, Stafford, Shropshire, Chester, Derby, and Nottingham. Mercia itself having been conquered by adventurers from Deïra, was at first considered but an appendage of the latter, and therefore not Crida, but Penda his grandson, has been looked upon by some as standing at the head of its independent sovereigns.

§ 69. It is uncertain whether any of the inhabitants of Friesia Minor, or the Strand-Friesians, accompanied the Jutes, Saxons, and Angles to Britain; but at the same time rendered very probable when we take into consideration that these different peoples dwelt contiguous to each other, that they were not only mutually, but very nearly related, and that, from their position, the same causes which compelled the Jute, Saxon, and Angle, operating as they did, to abandon their native soil, would also act against the Friesian in a similar manner. Besides, although omitted by Bede in his enumeration of the tribes that either successively or simultaneously engaged in the conquest of Britain, they are mentioned by Procopius; and according to the Saxon Chronicle, in A. D. 897, Friesians, who must have been natives of the country, fought along with the Angles under the banner of Alfred the Great against his Danish enemies.

§ 70. We have thus found eight distinct sovereignties established in Britain by the invaders from Germany—one Jute, three Saxon, and four Angle—comprehending what is now usually styled the Saxon, or Anglo-Saxon Octarchy.[1]

[1] Once generally termed a Heptarchy. "The word heptarchy,"

Within the limits which they embraced, the native population had been either exterminated, or reduced to a state of abject slavery. Thousands, both to avoid the latter evil and to escape the sword, crossed over into Gaul, and took refuge in the ancient Armorica, where their descendants still retain the national idiom, though modified, and pass under the name of *Bas-Bretons*, while the greater part of the survivors retired among their scattered countrymen who occupied the mountainous and otherwise inaccessible districts of the island, especially Cornwall, and Wales, and the more northern section. But even there the Saxon and the Angle continued to pursue them, and their name would have been entirely blotted out before the expiration of another century, if civil dissensions had not begun to arise among the conquerors themselves. As early as A. D. 568, Ethelbert, the fifth king of Kent, invaded Wessex, at that time governed by Cealwin, who had succeeded to the title of *Bretwalda*, or *Ruler of Britain*,[2] an example which was followed at different times by others of the Anglo-Saxon sovereigns, until the octarchy, now a hexarchy, and again emerging into a heptarchy, finally ended in constituting but a single government in the hands of one man. That man, it has generally been said, was Egbert, who, instructed in the school of Charlemagne, upon his accession to the throne

says Mr. Turner, "came to be used from the habit of mentioning the two kingdoms of Deira and Bernicia, under the appellation of Northumbria. But though they were at times united under one sovereign, yet, as they became consolidated, Essex, Kent, or Sussex ceased to be separate and independent kingdoms; so that the term was still improper."—*History of the Anglo-Saxons*, vol. i., B. III., Chap. V., note 2.

[2] According to Bede, there were seven Bretwaldas before Egbert, A. D. 806, of which Ella king of Sussex was the first, and Cealwin, the second. It is not known how the title was obtained by the different sovereigns who held it.

of Wessex in A. D. 800, resolved to profit by the arts of government which he had learned; and taking advantage of every occasion that arose from the distracted state of some of the other kingdoms, succeeded before his death in asserting the supremacy of his own over all the rest. But although Egbert made Wessex the predominant power in the island, it was neither he, nor even Alfred the Great,[3] but Athelstán, grandson of the latter, and son of Edward the Elder, who rose to be the first monarch of England.[4]

§ 71. The Saxons being pagans, and worshipers of Wóden at the time of their invasion of Britain, destroyed all the monuments of Christianity that were found upon the island within the range of their conquests. Hence we find among them an entire ignorance both of the precepts and practices of our divine religion. But Gregory the Great, before he had ascended the papal chair, became very much interested in the nation from the surpassing beauty of some Anglo-Saxon youths whom he saw exposed for sale on one occasion in the markets of Rome, and after he had been chosen as head of the church, he determined to employ every means to effect the conversion of the people. Accordingly, in A. D. 596, he dispatched Augustine, with a number of other monks, in all about forty, upon a mission to the island, where they arrived the following year, taking with them interpreters from among the Franks, probably because Ethelbert king of Kent, and "Bretwalda," to whom they appear to have been directed, had married Bertha, a Frankish princess, and herself a Christian. Being received with kindness by Ethelbert, and allowed to pro-

[3] Neither Egbert and his immediate successors, nor even Alfred the Great, adopted any other title than that of "king of the West-Saxons," —"West-Seaxna cyning."

[4] "Totius Angliae monarchiam primus Anglo-Saxonum obtinuit Edelstanus," says Alured of Beverley, as quoted by Mr. Turner.—*Hist. of the Anglo-Saxons*, vol. i., B. III., Chap. XI., note G.

mulgate their doctrines, they soon succeeded in drawing over several of those to whom they addressed themselves, to the faith of Çhrist, and before long, the king himself, who received the rite of baptism. Ethelbert, however, would allow no compulsion to be used towards any of his subjects; but in the course of a few years he had the satisfaction of seeing large numbers follow his example, an event to which the blessed St. Gregory had always looked forward as the consummation of his earthly happiness. From Kent the Gospel was carried into Essex, then subject to the former kingdom, but governed by Sabert, nephew to Ethelbert on the side of his sister, and although banished from both sovereignties by their successors, it was shortly reinstated, never more to be superseded by pagan rites. About A. D. 628, Christianity was also introduced into East-Anglia and Wessex, and in A. D. 655, into Mercia, after which diffusion it began to spread more or less rapidly in the other kingdoms, whither zeal and accident had carried it.

§ 72. From the introduction of Christianity among the Anglo-Saxons, may be dated the rise of their written literature; for although there is every evidence that characters —the *Runic*—were in use among them, as among all the early Teutonic peoples, still they were never employed for any extensive purpose—never for any thing else than to commemorate some leading event, or for funeral inscriptions. The poem of *Beówulf*, the *Scóp's Excursion*, and other compositions of the same character, may be older, but the *Laws of Ethelbert* are probably the first Anglo-Saxon production handed down to us, which was ever committed to writing.[1]

[1] Even if the poem of Beówulf was composed in the days of Hengist, as some think, we need not conclude that it was at once committed to writing, as it may have been preserved in the memory of minstrels, and thus handed down to later times, like the Homeric Rhapsodies, and all literary productions in the early unlettered stage of a people

§ 73. The language which the Jutes, Saxons, and Angles carried with them into Britain, was that form of the Germanic known as the *Anglo-Saxon*, the noble foundation of our highly-improved speech. What shades of difference existed in the dialects spoken by these several peoples, we are unable to say; but a comparison of the Laws of Ethelbert with other monuments that have descended to us, would lead us to infer that they were very slight. Besides, if there were any at first, it is probable that they became generally effaced upon the West-Saxon supremacy, so that nothing more remained than such verbal variations as are incident to every language in an unsettled state. Those differences of dialect which we afterwards find, proceeded from causes that operated subsequently to the invasion and subjugation of the Britons.

§ 74. There is nothing that shows the extent and entireness of a conquest so much as the substitution of the language of the conquerors for that of the conquered. The degree of the one is always the index of the other, and hence no conquest could have been more thorough than that of Britain by the Anglo-Saxons, since these not only changed local names in most instances as their arms progressed, but refused the adoption of any terms from the native idiom. Hardly does a Britannic synonym appear on the surface of the Anglo-Saxon, so that if the conquerors had continued as they began, instead of turning their arms against each other, the remnants of the Kymric and Keltic would soon have been blotted out entirely from among the languages of the earth.

§ 75. Pure Anglo-Saxon, the language of Alfred the Great and of Abbot Aelfric, of the poet Caedmon and in general of the Saxon Chronicle, is that form which obtained before the Danish invasions, in every part of the island, and always in the southern, or the Saxon and Jutish divisions. It must therefore be regarded as the parent of the *English Proper* in contradistinction to that of the *Lowland Scottish* dialect, a rank which no one will deny to the former, at the same time bearing in mind that the foundation of the latter early became subject to foreign influences, and remained under them for a much longer period.[1]

[1] Editions of the following specimens of the Anglo-Saxon literature

§ 76. It may not be amiss to observe in this place that no language ever possessed greater capabilities, or more powers of development, so as to become fully adequate for all the purposes of human speech, than the Anglo-Saxon; and in saying this we only express a leading characteristic of the Teutonic tongues in general. The Anglo-Saxon, too, appears to us as one of the most original forms of language, not only containing words which from their formation and sounds we would be almost disposed to regard as primeval, but constructed throughout of elements definite as well as significant, and combining with such regularity as to constitute one beautiful and harmonious whole. We do not make this assertion at random or from prejudice, but in accordance with a full conviction of the judgment, after close study and

have been issued from the press at various times, beginning with A. D. 1567: "Aelfric's Sermon of the Paschal Lamb;" the "Civil and Ecclesiastical Laws of the Anglo-Saxons," in one edition of which are added, "the Laws of Edward I. and of Henry I., in Latin, and those of William the Conqueror in Norman-French;" the "Gospels of the Four Evangelists," in one case with the Moeso-Gothic version; "Aelfric's Treatise concerning the Old and New Testaments;" a "Paraphrase of the Psalms of David;" "King Alfred's Version of Bede's Ecclesiastical History of the Anglo-Saxons;" "Caedmon's Poetical Paraphrase of the Book of Genesis and other Parts of the Sacred Scriptures;" "Aelfric's Latin Grammar for the Use of Anglo-Saxon Youths;" the "Saxon Chronicle," continued to A. D. 1154, but in genuine Saxon only as far down as A. D. 1079 or 1100; "Aelfric's Heptateuch, Book of Job, and Gospel of Nicodemus, with a Fragment of the story of Judith, the latter in Dano-Saxon (?);" "King Alfred's Version of Boethius, *De Consolatione Philosophiae*;" "Aelfric's Homily on the Birthday of St. Gregory;" "King Alfred's Version of the Histories of Orosius;" "King Alfred's Will;" "Beówulf, an Epic, and other Poems;" "Miscellaneous Poetry," by Conybeare; the "Menologium, or Poetical Calendar of the Anglo-Saxons;" the "Anglo-Saxon Version of the Story of Apollonius of Tyre," upon which Shakspeare's Pericles is founded; the "Codex Exoniensis," a collection of Anglo-Saxon poetry from a MS. in the library of the Dean and Chapter of Exeter; besides numerous detached productions belonging to the language. But there is much that remains to be brought to light.

thorough investigation, carried as far as our limited opportunities would allow.

§ 77. It was in the year A. D. 787, and therefore prior to the reign of Egbert, that the Northmen, especially the Danes, who had succeeded to the naval depredations of the Saxons in the countries bordering upon the German Ocean, made their first appearance off the coasts of Britain. From that time they commenced a series of systematic operations against the island, at first for the sake of plunder, and finally in order to effect settlements, if not to compass the entire reduction of the Anglo-Saxon name, until under the heroic Ragnar Lodbrog, lord of the Danish Isles, and afterwards under his brave but fierce sons, the last object came very near being attained. They prevailed against the Angle kingdoms, which they laid waste in every direction, and, still later, conducted by the famous Hastings, would have met with the same success against Kent and the Saxons, if they had not been eventually opposed by the superior genius of the great Alfred. This prince, the ornament of his age, the successful warrior, and both the patron and cultivator of letters, not only broke the force of the attacks which particularly threatened himself, but by weakening the power of the Anglo-Danish sovereigns, prepared the way for its complete annihilation in the two next generations. The Danish conquest, however, continued long enough in the north to affect to some extent, both the population and the language of that part of the island. And if we may venture an opinion on the subject, over high authorities, we would say that the name "England," or "Engla-land"—*the land of the Angles*, or *the Angles'-land*, was first generally employed by them to denote the whole territory comprised within the Anglo-Saxon conquest.[1]

[1] Before the period to which we have referred, we find the two main appellatives, "Angle" and "Saxon," used indiscriminately by those

§ 78. The Anglo-Saxon language having been equally established in its purity in the more northern parts of Britain as in the Saxon and Jutish kingdoms, by the first invaders, was afterwards extended, with the conquest of the country, throughout the Lowlands of Scotland, confining the Gaëlic to the Highlands. Subsequently the Danish invasion set mostly in the same direction, and having taken a general and continued hold upon the Angle possessors of the soil, from the commixture of dialect which ensued, arose what has been generally termed *Dano-Saxon*.[1] Some

bearing them, and also a West-Saxon sovereign styling himself "king of the West-Saxons," while at the same time he denominates his subjects "Englisce menn." So the country was in like manner called "Engla-land." But it was not until after the Danish conquests that the distinction between the different settlers was entirely abolished.

We will here observe that the term "Anglo-Saxon" is never found in the vernacular. It was constructed and employed by authors, especially foreign ones, who wrote in Latin. It was probably first carried to England from the continent, where the power of the Old Saxons was ever on the increase, whence "Saxon," usually in the most important or generic member of the compound, the second; while contemplating the people from the island itself, the relative number of the Angles would give their name the preference as the national denomination. Hence, we may add, the designation of the "land" or *country* by the Danes, particularly when we take into consideration that their first inroads were upon the Angle section.

[1] Professor Rask intimates in the Preface to his Grammar, that the Anglo-Saxon was never so much affected by the language of the Danish invaders as to justify the term *Dano-Saxon*, but at the same time he sets forth the opinion that there was such a reflexive influence from the island, as to lead to the corruption of some of the branches of the Old Norse. Now a direct influence upon the idiom of a country, especially when proceeding from numbers, must always operate with greater force than the contrary one. In the one case the forms of words become modified, while in the other, only words themselves and peculiarities of expression are adopted. Again, if the learned professor had sought for the true cause of the corruption to which he refers, he might have found it in the early Gothic invasion of Sweden, and in the incorporation of a large portion of the remaining Jutes, or

have supposed from the number of Scandinavian terms, we will not say *forms*, in the Lowland Scottish, that an invasion of the south of Scotland by Northmen took place in times prior to the Anglo-Saxon conquest of the island; but for such an opinion there is no other support, and we need not refer the introduction of those terms to an era more remote than the entrance of the first Danish settlers.[2] Besides, were the Scandinavians either able or disposed to undertake such distant expeditions in an age when their own country was still comparatively unpopulated, and their power so little developed that even in the beginning of the fifth century after Christ, they hardly dared attempt settlements upon the shores of Jutland in sight of their own coasts? The cause which afterwards drove the sea-kings and vi-kings forth to plunder and seek new homes, excess of population, had not yet begun

Gotas, by the Danes, upon their conquest, or rather their occupation of Ey-Gotaland, as well as of North Jutland. Hence the Old Norse, which was carried even at a later day into Iceland, not having come under any immediate influences of the kind by Germanic inroads upon Norway, was maintained in more purity, although there was nearly the same reflexive influence upon that country, chiefly from England, as upon Denmark. But that an acquaintance with the poetic and mythologic literature of the Anglo-Saxons, by the Scandinavians, tended very much to mould their own, there can be no ground for doubt.

[2] Dr. Jamieson is one of those who would deduce the Lowland Scottish both originally and primarily from a *purer* and *nobler* source than the Anglo-Saxon, and for that purpose he resorts to the Scandinavian dialects! But does the Scottish possess any of those peculiarities which distinguish the Scandinavian from the Germanic family of languages, and of which we have given some instances in § 34? And even if its origin could be traced to the former division of the Teutonic, why should the source be deemed either purer or nobler? because, forsooth, it is more *Gothic?* which seems to be the idea. We think, however, that we have shown that the Goths were neither Scandinavians, nor the Scandinavians Goths. We must regard the Doctor's *Dictionary*, or rather "*Idioticon*," *of the Scottish Language*, learned as it is, and valuable in some respects, as one of those effusions which Scottish spleen sometimes delights in casting forth against whatever is connected with the people of the sister kingdom, and their history.

to operate, nor do we see it acting in full force until the days of Ragnar Lodbrog.[3]

§ 79. In the second year of the reign of Ethelred, whose accession to the throne of England dates from A. D. 978, the Danes, who had not molested the shores of the island since the days of Alfred and his immediate successors, ventured to make their reappearance. Being ignominiously bought off, they stayed their depredations for some time, but afterwards entered upon their contemplated hostilities, in the prosecution of which they were assisted by treachery on the part of those who had been appointed to

[3] Upon this subject we give the sentiments of Mr. Turner, who derives his authority from Snorre Sturleson's Ynlinga Saga, and who, in speaking especially of Sweden, says: "Sweden had not a very extensive population till after the beginning of the eighth century. In the preceding age it was so full of woods and deserts, that it required many days' journey to pass over them. The father of Ingialld exerted himself to convert many forests and heaths into arable land. He made roads through parts which no human foot had explored; and by his wise industry, great extents of country were adorned for the first time by the cottages, corn, and people, of a flourishing cultivation. This part of the continent was, however, still so little peopled, that Olaf, the son of Ingialld, flying from Ivar, in the eighth century, found the country, from the west of the kingdom of Upsal to the Vener lake, an uninhabited forest. By the ax and by fire he cleared the regions about the river, which runs into the lake; and the province and kingdom of Vermaland under his auspices arose. It was not until the ninth century, that Jamtia and Helsingia, the two northern provinces of Sweden, received a permanent colony. Men flying from the tyranny of the preponderant sovereign, levelled the woods and spread themselves over the district. It seems to have been general throughout the north, that the interior parts of every country were wild solitudes. The sea-coasts were peopled; but as the natives undervalued agriculture, the adventurous spirits plunged into piracy, and the rest, addicted to hunting and pasturage, made few efforts to remove the frightful forests and extensive marshes which everywhere forbade their occupation."—*Hist. of the Anglo-Saxons*, vol. I., B. IV., chap. i.

defend the country. In A. D. 994, they appeared in still greater force under Svein,—at that time an exile from his dominions,—assisted by Olaf, king of Norway, when the same means was employed to get rid of them as on the former occasion. But in A. D. 1001, they returned again to exact the purchase of a peace, a requisition which a weak sovereign, the detestation of his subjects, was fain to comply with; and in the following year, by the advice of evil counsellors, was enacted that tragedy, the massacre of the Danes throughout the realm, which ended in the most direful consequences to the whole of England. The immediate result was the invasion and conquest of the kingdom by Svein, and the establishment of a dynasty in his own family, which, by producing a division of power, finally led to a competition between Harold the Second, a son of Earl Gódwin and descendant of Svein by the female line, and William Duke of Normandy, for the English crown. Whatever merit the claims of William may have had, success made good his pretensions, and by the death of Harold at the battle of Hastings, in A. D. 1066, England finally passed under the Norman dominion.

§ 80. By some the Norman conquest has been considered a blessing to England, but the evils which it removed were far less than the calamities that it carried in its train; and when we reflect upon the misfortunes which it entailed on the country, the comparative state of barbarism into which it plunged society, and the check which it gave to the rising literature of the nation, we cannot but regard the good that grew out of it as altogether overrated by historians. Besides, the principle of the same good already existed in the Anglo-Saxon mind, and would have developed itself in the common order of things. But the Norman conquerors were too few in number to affect the stamina of the existing population to any great extent, or to change the most important and highly-prized of the civil

institutions of the kingdom,—institutions which were interwoven with the genius of the people, and to attempt to eradicate which would have been extremely injudicious as well as unsafe; and hence, in a few generations, when the crusades, and other causes connected with them, had lessened the superincumbent weight, we perceive the Anglo-Saxon element reappearing in all its pristine vigor. The final blending of the interests of the conquerors and of the conquered, and therefore of the people themselves, by a general system of intermarriages, was not consummated until the times of Henry II. and Richard I., if not until about the period of the accession of Henry III., in A. D. 1216, which constitutes an era in the history of England.

§ 81. After the Conquest, the Norman leaders or nobles occupied their strongholds, surrounded with bands of armed retainers, who were careful only of maintaining the authority of their lords, being well aware that their own powers and employment depended upon its preservation. A similar feature was presented by Neustria, when subjugated by the ancestors of the same people, and by Gaul in general after it had passed under the dominion of the Franks and others of the Germani, as already noticed. In such a state of things, there would unavoidably exist at first but little intercourse between the conquerors and those whom they had subjected, and whatever might be requisite, would be necessarily conducted through the medium of a new and factitious form of speech made up of essentials common to both,—a form of speech, or an idiom composed not so much of words themselves, adopted from either side according to caprice, or fancy, as of their stems, and having the loss of terminations, and the abandonment of inflections supplied by means of prepositions and auxiliaries. An idiom of the kind in the outset would be extremely meager, but as the two peoples using it became more intimately united, their respective languages, following the same principle as at the beginning, would gradually amalgamate with each other, presenting anomalies in many cases, but in general harmonious. Such is the history of all intermediate tongues and compound languages, and such would appear to have been the original formation of the

English, the process being a slight modification of the Anglo-Saxon by the Danish form of the Old Norse, and subsequently, of that gradation—shall we say, as regards the two periods, in the descending scale?—by the Norman-French.[1]

§ 82. But the formation of the English language having been commenced in the way we have said, its construction in the second stage from the Anglo-Saxon[1] was owing less to the Norman element in the population of the country, than to the influence of writers; or how else can we account for the fact that the Lowland Scottish in the thirteenth and fourteenth centuries[2] resembled it so much, as it is disclosed to us during the same period, that we can safely pronounce the one to have been almost identical with the other? Now it is well known that Scotland was not conquered by the Normans, nor did it ever fall under their sway, or even

[1] What Sir Walter Scott states in his *Ivanhoe*, as quoted by my learned friend in his Introduction to the "Grammar of the Anglo-Saxon Language," could not have proceeded from any inferiority in the Anglo-Saxon, which at the time of the Conquest was indeed a far more cultivated language than the Norman-French, besides being more original, and which, in the age of Richard Coeur de Lion, was fast gaining the ascendency over its antagonist. It was natural that the Normans, as conquerors, and as a matter of convenience, should continue to use their vernacular, and in using it, employ their own terms in preference to others—terms which in the said cases they applied alike to the animal *on the table* and *in the field*, *stall*, or *pen*. The distinction made between "ox" and "beef," "calf" and "veal," "swine" or "hog" and "pork," and the like, was evidently subsequent, and proceeded from the final blending of the two peoples, and in some slight degree of the two languages. The Saxon *lamb*, however, never yielded to the Norman *agneau*, even on the table.

[1] The period during which our language may be said to have passed into its second stage from the Anglo-Saxon, and to have become properly *English*, is that intervening between the accession of Henry II. in A. D. 1154, and the reign of Henry III. In the reign of Richard I. the influence of the Norman began to be especially felt, from the closer contact into which the two peoples composing the kingdom were brought.

[2] The earliest specimen of the Lowland Scottish belongs to the latter part of the 13th, if not to the middle of the 14th century.

pass under their influence; and unless we suppose an extensive migration to that part of the island from England, after the English was formed, and consequently long after the Conquest, of which there is no evidence, we must conclude that the same process which we have described as taking place in the production of intermediate idioms, occurred in the north solely from the Norse, as in the south from this and the Norman-French combined. But as nearly nine-tenths of the new tongue in England upon its foundation was Saxon, and, as we have intimated, it was chiefly owing to writers, those of the Walloon school, which had been flourishing at the court of Normandy for some time before the invasion of the island,[3] that so many Norman-French words were transfused into it, we may reasonably infer, from the popularity of the same school at the court of Scotland, after it had been carried into the adjoining kingdom, that the dialect of that country would receive corresponding additions. It is true that such a modified form of the common language as the writings of the period to which we have referred exhibit, could have been wholly intelligible at the time the innovations were made, only to the foreign aristocracy and their immediate dependants, from whom it would naturally pass to others connected with them by various and constantly-recurring circumstances, a means by which alone all languages, especially in the unlettered state of society, are preserved both in their originality and purity. But comparatively pure Anglo-Saxon continued to be used in Britain, as the Saxon Chronicle bears evidence, simultaneously with the Norman, for upwards of a hundred years after the Conquest, from which time it began to assume a more barbarous form, by some styled *Semi-Saxon*,[4] and by others, *Norman-Saxon*, finally settling down into *Old English*. The original tongue, however, was preserved by the lower classes, in general more or less unchanged, but in the

[3] The Walloon school preceded the Provençal by some considerable time, since William, Count of Poitiers, and Raymond, Count of Toulouse, "the earliest troubadours of eminence," did not flourish until A. D. 1071 and 1092.

[4] *Semi-Saxon* in the form of words, for so the term must be understood as having reference. In that sense *Norman-Saxon* would express the same idea.

usual ungrammatical and continually declining state into which any idiom in their keeping will eventually fall, and at this day exhibits all the shapes of dialectic variations. Perhaps the Lowland Scottish has handed down as many genuine Anglo-Saxon forms and sounds, as any of the local and sectional diversities of the English.

§ 83. The third stage in the formation of the English was distinguished by the abandonment of Norman-French words,[1] and the incorporation of others upon the Saxon element[2] derived immediately from the Latin, and adopted likewise from the Greek, as well as from many of the tongues of modern Europe, both Romanic and Teuton. A compound has thus been effected remarkable for force and beauty of expression; and when a further modification of the orthography of the new ingredients, so far as they remain opposed to the genius of the ancient element in that respect, shall have taken place, as also an amendment of the kind in many words belonging to the same element, the pronunciation of which has become changed in the lapse of time, few languages will surpass our own in analogy of form, and in all those qualities which

[1] A great many words adopted into English, and thought to be derived immediately from the Norman-French, can be traced directly to the Latin; but even following the guidance of Dr. Johnson, who in general is very incorrect in his derivations, and since whose day the principles of philology have been more closely investigated, we shall find that the number originating in that source is comparatively small. Of late years we have received a full share of French words, and it is much to be regretted that those which have fixed their claims upon us, could not have undergone the moulding process through which their predecessors passed. We should then have fewer anomalies in our orthography. *Bouquet*, for instance, if we must needs have the word, would be written either *boocay*, or *bocay*, forms certainly more pleasing to the Anglican eye; and the "Wolverine" would no longer read to the wondering "Hoosier," that "*buckets* (*bouquets*) of flowers" were cast at the feet of a Fanny Ellsler.

[2] The number of words in English unquestionably of Saxon origin, but not appearing in any Anglo-Saxon Dictionary in their native dress, from not being found in those works in the language which have come down to us, is very great.

constitute harmony.[3] There is certainly no form of human speech before which a higher destiny lies open.

VI. The Sauromatian, Sarmatian, or Slavonic.

§ 84. The *Sauromatian, Sarmatian,* or *Slavonic.* This was the sixth great race which entered Europe, and passed from the more northern regions of Central Asia. The territory over which it had spread in the time of Ptolemy, extended from the eastern confines of Germania to the unknown countries beyond the Rha, and was divided by the Tanais into *Sarmatia Europea,* and *Asiatica;* but in its fullest extent, after its limits had been pushed further south upon the migration of the peoples composing the Gothic confed-

[3] The American people owe a debt of gratitude to their eminent lexicographer, the late Dr. Noah Webster, for his labors in the improvement of the English orthography. But although he has expunged many barbarisms from the language in that respect, much still remains to be done; and we confidently look forward to the time, when the system upon which he proceeded will be fully carried out, even if it should lead to as marked a difference between the external features of the common tongue spoken in this country and in Great Britain, as between the political and civil institutions of the two countries. And as we now admire the fair and simple form of our institutions, so would we then take pleasure in contemplating the perfect symmetry and beauty of our noble language. It must not be inferred, however, that we would advocate any system which might tend to destroy all the analogies of the tongue as handed down to us by our forefathers.

Since the foregoing paragraph was penned, we perceive that the heirs of Dr. Webster, in republishing his works, have deviated considerably from his principle. They might have added to his system, or even placed the new and the old in juxtaposition with each other, but it is questionable whether they had the moral right to alter any thing.

Besides, it could not be expected that the errors of centuries would be abandoned in the space of a few years, although it is well known that his improvements, or rather corrections, in the orthography of our language, were gradually obtaining both in this country and in Great Britain. But his system is destined to be carried out by others.

eracy, it comprehended what is now a part of Turkey in Europe, of Austria, and of Prussia, Poland, Lithuania, Russia Proper, Little Tartary, Astrackhan, Orenburg, and other portions of the Muscovite Empire. This race in its advance westward, evidently moved, as the incursion of the Massagetae proves, in the rear of the Skythic stock, by which its progress was checked, and its foremost waves afterwards thrown back. The position occupied, however, in comparatively remote times, by some of its divisions, such as the Agathyrsi, Budini, Geloni, Bastarnae, Roxolani, and others, would indicate a movement across the Tanais almost simultaneously with that of the Skythae, but above them, and more in the direction of the Finnish settlements, which likewise ultimately arrested its progress in the northwest. Distinguished already in many respects, with a steady advance in the career of improvement, the Slavonic family of nations has still a boundless prospect of greatness before it.[1]

§ 85. Both the position and the character of the *Slavonic* dialects, or of the divisions of them, correspond precisely with what we would naturally expect from the movement of the race in its various branches, as well as from its history in general. Situated in the extreme west, in the first order of the migration, we find

[1] Should the Slavonic peoples ever contemplate the extension of their name, it is to be hoped that they will move in the direction of Turkey, a crusade against Mohammedanism. There is a vitality in the race which must lead to its expansion, if not in one direction, in another; but in case it assume a westerly tendency, it will remain with Germany to oppose a firm barrier to its progress,—a barrier which could be presented only by the unity that the reconstruction of the Empire would give. Republicanism for Germany, as for other countries in Europe, must ever be an illusion. It is a system of government which cannot be adopted without regard to local and other circumstances. In this country, the experiment of self-government is still problematical; it has yet to stand the test of a dense population, with one class disaffected and at war with another.

the *Lithuanian*, *Letton*, and *Esthonian* spoken in Lithuania and Courland, and descended of the primitive *Prucze*, now extinct, but said to have contained, as the two derivatives mentioned testify, all those elementary forms which would connect it with the Samkrit, and which appear more or less in every dialect of the same family. Next, following the direction which offsets from the main body, by a favorable combination of circumstances, would be led to take, we observe the *Bohemian*, with the kindred *Slovak* of Hungary, the *Polish*, the *Wende*, and the *Sorabian*; and lastly the *Old Slavonic*, the language of the Roxolani especially, still in use at the beginning of the ninth century, but now only ecclesiastical, to which has succeeded as the national idiom, the rich, harmonious, and highly-cultivated *Russian*, holding as closely-related dialects the *Servian*, *Croatian*, and *Winde*, spoken within the Turkish and Austrian Empires, and impregnated with Turkish and German forms. These three branches of the ancient Slavonic or Sarmatian might be respectively termed the *Lithuanian*, *Bohemian*, and *Russian*, though styled by some the *Letton*, *Tchekhe*, and *Servian*.

VII. The Turkish.

§ 86. The *Turkish*. The seventh important inroad made upon Europe from Asia was by the Turks, who, passing from the plains of Tartary, overran the most of the countries previously conquered by the Saracens, and by the capture of Constantinople in A. D. 1453, saw themselves masters of all the possessions and dependencies of the Greek Empire. Subsequently they endeavored to extend their arms further westward, but were compelled to fall back from before the same iron rampart from which the lance of the Slavon rebounded, and against which we have beheld the sword of the God of War found upon the steppes of Asiatic Sarmatia, and delivered to Attila for the scourge of the nations, shiver and fall harmless to the ground.[1]

[1] Said to have been picked up by a shepherd, and passed over to

The dominion which they established is now fast declining, and it remains to be seen whether the power that promises to arise from its ruins, will receive its controlling principle from a Slavonic, a German, or a Greek source.[2]

§ 87. The language spoken by the Turks consists of *Tartar* elements, with *Persic*, *Arabic*, and other foreign ingredients imbibed from the conquest of more civilized nations. It is owing to this cause that so much irregularity obtains in its structure—irregularity which can only be removed by the passage to a high state of cultivation.

§ 88. The influence of the Turkish upon the Romaïc was not so important as it would have been, if the marked difference of religion had not kept the conquerors and the conquered so far apart, a cause which we have seen operating in the Spanish peninsula with nearly the same effect. Were the Turks of Europe now to become Christians, or the Greeks among them Mohammedans, a new idiom in the course of time would probably be the

Attila. This conqueror of a hundred peoples styled himself, or was styled, "Gode-giesel," *the Scourge of God.*

[2] It is evident that that principle must be Slavonic, as there is not sufficient life-blood in the Greek nation, and the tendency of the German is on the side of Italy, now as ever heretofore. The colonization of any of the Mediterranean countries by the French people, is a thing out of the question. The French are not adapted for colonists, no more than they are for conquerors. They may attempt settlements upon a new soil, but they will ere long abandon them, or dwindle away themselves; they may overrun a country, but they can never subdue it; they cannot ingraft themselves upon the existing population. What inroad have they made upon Italy, as often as they have crossed the Alps? While these pages are going to press, we regard the nation as having almost reached that point of political degradation at which, when a people arrives, they are only fit to be conquered; and it becomes a question in the law of nations, whether a neighbor that has proved itself incorrigibly troublesome, ought not to be severely dealt with by one or more of sterner mould. Something of the kind seems to be required as a matter of self-defence, and would be sanctioned by the law of nature, as in the case of individuals.

result. For the evidence of such a result on a limited scale, we have only to cast our eyes upon Albania. The *Wallachian*, or dialect of Wallachia, has been more affected by Slavonic influences.

§ 89. The progress of the Saxons, or Anglo-Saxons, especially of the Teutonic peoples, in the scale of nations, extending over an immense space of time, is one of wonderful interest. Possessed of a force of character naturally indomitable, of a spirit of enterprise latterly almost proverbial, no obstacles however great have successfully opposed their advance. In the dim light of remote times we have a glimpse of them setting forth from the foot of the Himmalehs at the head of their race, and finally impressing their name upon Asia, while Egypt learns to dread their sway. Having entered Europe and come into collision with the Kelt and Kimber, by whom their course in the west is diverted until the waves of the ocean present a further barrier to them, they are lost sight of for a period in the rise and predominance of other tribes of the powerful brotherhood to which they belong. Emerging from obscurity several centuries afterwards, while their kindred peoples are laying prostrate the power of Rome, we find them waging an exterminating war upon their former antagonists on another soil, and laying the foundation of an independent empire, whose star can hardly yet be said to have culminated. In Britain, indeed, we behold them now arrived at a degree of eminence that Rome in her proudest days would have envied,—an eminence that we would pronounce unsurpassable, did not the future, faintly foreshadowed by the past and the present, open a vista for their colonies transplanted to the shores of this continent, in which visions of still brighter glory arise. A giant in youth —in infancy, shall we say?—what will not the American branch be in the vigor of manhood, unfettered as it is, in the career which its inherent destiny has assigned it, and,

in being unfettered, capable of developing powers to overawe the world?[1] But let the two divisions of the Anglo-Saxon name only remain upon terms of amity, the one in its retrograde movement of conquest to meet the rising

[1] There is something morally sublime in the advance of the American people westward. The frontier settlements of the country have hitherto been pushed forward at the rate of seventeen miles a year along the whole line; but the present outbreak with Mexico will probably give such an impulse to emigration as will carry it without delay to the shores of the Pacific: and as the Anglo-Saxon has never been known to retrace his steps, we may also expect the advance towards the southwest to be equally accelerated. The real invasion of the less densely settled States of Mexico, the invasion with the ax and the plow, will soon follow the success of our arms, even if the return of peace does not bring along with it a large accession of territory to our national domain, as it is enough that the country has been once entered and disclosed to American enterprise. Perhaps the present war is the commencement of a war of races; if so, that portion of the Mexican population not absorbed by us, may in the end be confined to a part of the country comparatively as small as that occupied at the present time in Britain by the descendants of its ancient inhabitants.

Fanaticism may try every means to oppose a barrier to the progress of a portion of the American people, with their "peculiar institution," southwestward, but in vain. Established in one generation, in the next it would become but a barrier of sand. To an observant eye, the tendency of the whole colored population of the country is in that direction. Let it take its course, and it will finally become blended with the mixed races of Southern Mexico and Central America, or pass over to the Islands; throw back the tide, and you eventually endanger both the present slaveholding and non-slaveholding States of the Union. Let "masterly inactivity," to use the expression of a great American statesman—let "masterly inactivity" in this case work its due effect, and all will ultimately be right. It is the destiny of the African race to prepare the way in the march of civilization on the one side, as of the unsuccessful, disaffected, and reckless population, especially of the older States in which slavery does not exist, on the other. They are equally adapted as pioneers in the great movement,—the one, however, requiring constant physical control, the other, only that control among themselves which a feeling of mutual safety dictates.

sun, the other in its onward strides to catch his last rays, and their united influence, moral and political, will prove a blessing to the various families of the earth. They will thus ever continue emphatically what the Germanic name in general was pronounced to be in the days of Claudius Caesar, DECUS HONOSQUE GENERIS HUMANI.

APPENDIX.

Mr. Turner suggests the opinion, from tracing back the genealogies of the Anglo-Saxon chieftains who derived their descent from Odin, that the emigration from the Tanais to the north of Europe, in which he figures as the leader of the enterprise, took place in the latter part of the third century after Christ, and that it was no other than the famous Frankish return from the Euxine. The following is his language upon the subject. "He (Odin) is usually placed before the Christian era; but the Saxon genealogies make him above 200 or 300 years more recent. These are entitled to much notice, because the Saxon annals are far more accurate and precise than the Northern. They were also committed much earlier to writing. These make Cerdic, in 495, the ninth descendant from Odin, (Sax. Chron. 15;) Ida, in 547, the tenth, (Ibid. 19;) Ella, in 560, the eleventh, (p. 20.) If we reckon each generation at twenty-five years, as a fair average, then, according to Cerdic's genealogy, Odin will be placed 270 after Christ; according to Ida's, 290 A. C.; according to Ella's, 285 A. C. This position of Odin, by the Saxon chroniclers, has sometimes suggested to me the probability, that Odin's famous emigration from the Euxine, was no other than the daring voyage of the Franks from the Euxine, which occurred between 270 and 280 A. C., and which is stated before, p. 48. It is a coincidence, that Snorre places his first conquests in Saxony; for the Franks landed about Frisia, and immediately after that the sea was covered

with Frankish and Saxon pirates. Odin is also said by the Northern traditions to have fled from the Romans; but no other flight than the Frankish voyage is noticed by the Latin writers. The Saxon piracies show that the Frankish voyage gave a new impulse to society in the north."[1]— *Hist. of the Anglo-Sax., vol. I., B. IV., chap. I., note 7.*

If we might be allowed to build a theory upon the foregoing observations, we would say that the Scandinavians constituted one of the rear tribes of the Teutonic stock, and that their migration to the north of Europe was simultaneous with the return of the Frankish colonists from the region of the Euxine.[2]

Historically and ethnically considered, such a theory would explain the gradual and comparatively late spread

[1] After having given the Norwegian and Danish lines of kings from the *Langfedgatal*, Mr. Turner observes, vol. I., B. III., chap. iii.: "This Icelandic document inserts twenty-nine kings between Odin and Harald Hárfagr, who acceded in A. D. 873. But twenty of these sovereigns perished violently, and therefore thirty years would be too large an average for every one. If we allow twenty years each for those who died by violence, and thirty for the other nine, this would station Odin about 203 years after the Christian era.

"The same northern authority puts twenty-three kings between Odin and Ragnar Lodbrog, who acceded about A. D. 812. As in these turbulent parts few Baltic kings died naturally, we cannot take a higher average for all than twenty-five years; and this computation would place Odin about 237 years after Christ.

"Therefore, on the whole, we may consider Woden, or Odin, to have really lived and reigned in the north, and may place his real chronology as not earlier than 200, nor later than 300 years of the Christian era."

[2] Odin, after his emigration from the Tanais, is said to have removed out of the country of the Saxons, where it would seem that some of his descendants remained and afterwards figured in the conquest of Britain, first to Fionia, one of the Danish Islands, and at a later day to Sweden. Odinsee, i. e. Odins-ey, or *Odin's Isle*, commemorates his residence in Fionia. In Sweden he is reputed to have founded a city and built a temple. See also again § 48, note 1.

of the Scandinavians from the Danish Islands, and the shores of Scania, southward upon their Germanic kinsmen, and northward into the wilds of Sweden and Norway. But along with this consideration, it would necessarily be borne in mind that certain districts of the coasts of Scandinavia had long been more or less settled by Germani, offsets from whom, perhaps constituting the majority of the population, we have seen at a later day uniting with others, and proceeding to the conquest of Southern Europe, and finally to that of Rome itself. In that case, those who remained behind would gradually become incorporated with the new invaders, and with them repel and completely subdue the reviving and now encroaching "giant-race," the "mere-steppers" of the interior: the "Eótenas, and Ylfe, and Orceas," *Jötuns and Elves and Orks.—Beówulf, I., ll.* 223, 224.

In a philological point of view, it would remove two great difficulties which meet the eye in the Scandinavian tongues—the existence of a passive form of the verb, and the sub-position of the definite article, not to mention the combination of both the subjective and objective states of the personal pronoun, as well as of the negative with the verb in the earlier poetic style—features which, among others, we have already pointed out as distinctively belonging to them. Neither a Finnic nor a Keltic or Kymric influence could account for peculiarities of the kind, while they might with propriety be referred to the silent operation of one, if not Caucasian strictly speaking, at least lying within the same geographical range, but still more eastern. And as it would require time to effect such a modification of the Germanic, it will be borne in mind that a period of eight or nine hundred years intervened between the entrance of the foremost Teutonic tribes into Europe and the migration of Odin. See also again § 34, along with notes 4 and 5.

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ABBREVIATIONS AND EXPLANATIONS.

Abl., Ablative case.
Acc., Accusative case.
Adj., Adjective.
Adv. Adverb.
App., Appendix.
Art, Article.
Comp., Comparative degree.
Conj., Conjunction.
Dat., Dative case.
Def., Definite.
Defin., Definitive.
Fem., Feminine gender.
Fut., Future tense.
Gen., Genitive case
Ger., Gerund.
Gloss., Glossary.
Gram., Grammar, referring to the Author's.
Id., id., *idem*, the same.
i. e., *id est*, that is.
Imp., Imperative mood.
Imperf., Imperfect tense.
Ind., Indicative mood.
Indef., Indefinite, Indefinite tense.
Inf., Infinitive mood.
Interj., Interjection.
Interrog., Interrogative.
Introd., Introduction.
Lat., Latin.
Lit., literally.
Mas., Masculine gender.
Neut., Neuter gender.
Nom., Nominative case.
Num., Numeral.
Obj., Objective case.
p., Perfect tense.
Part., Participle.
Perf., Perfect, Perfect tense.
Pers., Person, Personal.
Pluperf., Pluperfect tense.
Plur., Plural number.
Pos., Positive degree.
pp., Perfect participle.
Pref., Preface.
Prep., Preposition.
Pron., Pronoun.
Rel., Relative.
sc. scilicet, namely.
Sec., Section.
Sing., Singular number.
Sub., Subjunctive mood.
Sup., Superlative degree.
V., vid., *vide*, see.

N. B. In the translations into English, the employment of the Roman character denotes, in most cases, the want, and sometimes the absence of corresponding words in the original. And when propriety of expression, in any particular instance, has required the general sense to be given, a literal rendering either of the whole example or passage, or of any parts demanding elucidation, invariably follows

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PART I.

SELECT WORDS AND SENTENCES.

SECTION I.

THE ARTICLES.

§ 1. Se daeg. § 2. Se Hǽlend. § 3. Se sealm. § 4. Se wig. § 5. Seó sawl. § 6. Seó faemne. § 7. Seó stemn. § 8. Ṭhaet leán. § 9. Ṭhaet sylen. § 10. Ṭhaet wíg. § 11. Ṭhaes telgan. § 12. Ṭhaes steorran. § 13. Ṭhaes rinces. § 14. Ṭhǽre láre. § 15. Ṭhǽre saelthe. § 16. Ṭhǽre láfe. § 17. Ṭhaes leáfes. § 18. Ṭhaes landes. § 19. Ṭhaes módes. § 20. Ṭhám hláfe. § 21. Ṭhám hláforde. § 22. Ṭhám réce. § 23. Ṭhǽre scíran. § 24. Ṭhǽre wúnde. § 25. Ṭhǽre ṭhearfe. § 26. Ṭhám sǽde. § 27. Ṭhám folce. § 28. Ṭhám heáfde. § 29. Ṭhone weall. § 30. Ṭhone wealdend. § 31. Ṭhone streám. § 32. Ṭhá lufe. § 33. Ṭhá sceawunge. § 34. Ṭhá weorthnesse. § 35. Ṭhaet tempel. § 36. Ṭhaet spell. § 37. Ṭhaet setl. § 38. Ṭhý earme. § 39. Ṭhǽre béne. § 40. Ṭhý stáne. § 41. Ṭhá wuda. § 42. Ṭhá gifa. § 43. Ṭhá rícu. § 44. Ṭhára bróthra. § 45. Ṭhára denena. § 46. Ṭhára scipa. § 47. Ṭhám muntum. § 48. Ṭhám cárum. § 49. Ṭhám sceápum. § 50. Ṭhám swurdum. § 51. Ṭhá wégas. § 52. Ṭhá stowa. § 53. Ṭhá reáf. § 54. Se mona. § 55. Seó sunne. § 56. Ṭhaet wíf. § 57. Seó aercebiscop. § 58. Ṭhe man. § 59. Ṭhe leng. § 60. Ṭhe lengten. § 61. Ṭhe bet. § 62. Ṭhe swithor. § 63. Ṭhe má. § 64. Ṭhe laes. § 65. Ṭhǽm gegyldan. § 66. Ṭhǽra nýtena. § 67. Ṭhat ís.

§ 68. Se Pétrus. § 69. Seó María. § 70. Ṭhaene mére. § 71. Sió smeáung. § 72. Ṭhý wyrs. § 73. Ṭhas wéstenes. § 74. Ṭhý cyning.

SECTION II.

NOUNS.

§ 1. Ṭhaes cyninges dǽl. § 2. Wintres tíd. § 3. Récedes hleów. § 4. Faetes botm. § 5. Seó lufu liges and leásunge. § 6. Swétnes blostma. § 7. Tó gebeorge. § 8. Mid blóde. § 9. Meolece and hunie. § 10. On rynum. § 11. Tó wéga gelǽtum. § 12. Fót with fét. § 13. On ṭhǽre béc. § 14. Tó ṭhám fódre. § 15. On ṭhǽre nihte. § 16. Ofer ṭhá fixas. § 17. Putífares dóhtor ṭhaes sacerdes of ṭhǽre byrig. § 18. Ofer ṭhá burnan Cédron. § 19. Lac on oxon and on sceápon. § 20. Gemang wulfas. § 21. Ṭhǽra nǽgla faestnunge. § 22. Aet Pedridan muthan. § 23. Tó Pentecosten. § 24. Of Heródes anwealde. § 25. Dúna swioran. § 26. Oth Donuá ṭhá eá. § 27. Betwux ṭhám muntum and Sicilía ṭhám eálonde. § 28. Be-súthan Temese. § 29. On gesamnungum. § 30. Myrcna cyning. § 31. On Windles-oran. § 32. On sumere. § 33. Of Sodóm-wara wín-earde. § 34. Bebodu and dómas and lága. § 35. Ofer ṭhone mére. § 36. Fram Drihtnes menniscnysse. § 37. Mid searwum. § 38. Rómana ríce. § 39. Papa of Róme. § 40. Bisceop Súth-Seaxna mǽgthe. § 41. Tó Marían. § 42. On swegle. § 43. Of ṭhǽre dura. § 44. Be ṭhǽre giftan maegthe. § 45. On pleó. § 46. Feores frófer. § 47. Moyses ǽe. § 48. Of synnum. § 49. Ofer ṭhá deór. § 50. On stafum. § 51. Ṭhurh snytro spéd. § 52. Of Cames cneorisse. § 53. Of muthe leóna. § 54. On strengo ṭheódscipes. § 55. Yldo bearn. § 56. Mid méca ecgum.

§ 57. Witena gemót. § 58. Intó ṭhaes Fariséus húse. § 59. Geswustrena bearn. § 60. Gléda fýres. § 61. On ṭhám wéstene Judéae. § 62. Ṭheóda riht. § 63. Waetera saés. § 64. Bútan fisceran, and fugeleran, and huntan. § 65. Ṭhaére modor cild. § 66. Raeswan herges. § 67. Oth ṭhone hneccan. § 68. On ṭhaes ṭheódnes byrig. § 69. Mid hýrlingum. § 70. Hádes man. § 71. For lufan ṭhaes ṭheowdómes. § 72. Intó ṭhám aerne. § 73. Anna seó witegestre. § 74. With ṭhám Crístenan-dóme. § 75. On ṭhám monthum. § 76. Tó ṭhám freólse. § 77. On wíflace. § 78. Aet hám.

SECTION III.

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§ 1. Gelíc ṭhám mangere. § 2. Of folcum ṭhám strangestan. § 3. Aefter menniscum wísdóme. § 4. Dysgum monnum. § 5. Snellra werod. § 6. Mycelnes heofonlices weredes. § 7. Ṭhá scíran waeter. § 8. On sméthne feld and rúmne. § 9. Sweg ṭhaes swétan sanges. § 10. With ṭhám aglaecan. § 11. Se Arríanisca gedweolda. § 12. Mislíces bleós. § 13. Ṭhá maestan blód-gýtas. § 14. Yldest burh-wara. § 15. Se fyrmesta and se betesta. § 16. Haelethas heardmóde. § 17. Ṭhaet Hálige Gewrit. § 18. Ṭhaet máre leoht. § 19. Stow waeteres waedla. § 20. With ṭhám scortan hlisan. § 21. Anlícost fettum swínum. § 22. Mid hálgum ṭheowdóme. § 23. Oth ṭhá northmestan naessan. § 24. Wraeccan láste. § 25. For wédendre heortan ṭhaes cyninges. § 26. Se anweald ṭhára yfelena. § 27. On ṭhaére aérestan yldo. § 28. Ṭhá gástlican ṭhearfan. § 29. On gedefre yldo. § 30. Ofer lichoman lǽnne and saénne. § 31. Of Laedene tó Engliscum. § 32. Mid lufwendum módes willan. § 33. Seó

hálige meowle. § 34. On nearore life. § 35. Réthes módes mon. § 36. Curmelle seó laesse. § 37. Dugetha genóhra. § 38. Ṭhú góda ṭheow and getrýwa! § 39. Fram ṭhám yldestan oth ṭhone gingestan. § 40. Ythiende burne. § 41. On treowene ṭhrúh. § 42. Wífa wlítegost. § 43. Beteran ṭhegnas. § 44. In onlícnesse up-astígendra ýselena. § 45. Wlítegum wǽdum. § 46. Tunnan fulle hlutres áloth. § 47. Tó écre alýsnesse. § 48. Mid atogenum swurde.

SECTION IV.

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hwilc for his ágenum gilte. § 44. Aet feawum wordum. § 45. Tó-eácan him-selfon. § 46. Be-aeftan ṭhǽre maenio. § 47. Heora bégra eágan. § 48. Tó him eallon. § 49. Wit mid inc. § 50. Aer ṭhú ṭhé-self. § 51. On feala wísan. § 52. Hwá ṭhegna? § 53. Mid aelcon ṭheowdóme. § 54. Manege othre ṭhylce ṭhing. § 55. Sume ṭhǽge. § 56. On ṭhás gnornunga. § 57. Tó his húse and tó ṭhínum. § 58. His mágos.

SECTION V.

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§ 1. Twégra wéga gelǽtu. § 2. An of ṭhám. § 3. Se ṭhrydda oth ṭhone seofothan. § 4. Ṭhreó and ṭhritig geára. § 5. Búton fíf hláfas. § 6. On ṭhǽre twá and twentugothan wúcan ofer Pentecosten. § 7. Six hund ṭhúsenda. § 8. On ṭhone syxteothan Sunnan-daeg. § 9. Nigon and sixtig. § 10. An ṭhára twelfa. § 11. Mid twám hundred. § 12. On ṭhám endlyftan monthe. § 13. On feower dagum. § 14. Tú hund wintra. § 15. Scipa án hund and eahtatig. § 16. Hund-teontig wintra and seofon and feowertig wintra. § 17. Ṭhý twentigthan daege and ṭhý feórthan Septembris. § 18. Other healf-hund biscopa. § 19. Hund-seofontig sithon. § 20. Hund-endlufontig manna. § 21. Se forma leó. § 22. Tó ṭhám othrum. § 23. Ṭhrýfeald ordál. § 24. Oth ánum. § 25. Hund-seofontigra sum. § 26. Ṭhúsend-málum. § 27. Nú othre sithe. § 28. Sume ten geár on ṭhám gewinne. § 29. Mid twentigum mannum. § 30. Ṭhára twelf apostola naman. § 31. Feower hund treowa. § 32. Ṭhám gingum ṭhrym. § 33. Hwilc ṭhára ṭhreóra? § 34. Eahta dagas. § 35. Mid hira endlufon sunum.

SECTION VI.

VERBS.

§ 1. Him fyligdon mycel menigu. § 2. Ṭhú gemyndest ṭhá word. § 3. Bódiath gódspell ealre sceafte. § 4. Se abbot gildede ṭhaet mynster. § 5. Gilpes ṭhú gírnest. § 6. Guman God wurthedon. § 7. Hyt náht ne fremode. § 8. Ic hine bletsige and ge-eácnige. § 9. Reáf tó werigenne. § 10. Heora áe tó behealdanne. § 11. Tó gebétenne ealle míne sinna. § 12. Gif ṭhú heora untreówa onscunige. § 13. He me sealde tó raéddanne. § 14. Ic axige me raedes. § 15. Rist se stól nyther. § 16. Gif aénig man ceápode. § 17. Ne ceára ṭhú. § 18. Hérigath hálgum stefnum. § 19. Faeste gefeged. § 20. Ṭhá adredon híg, and wundredon, and betweox heom cwaédon. § 21. Ṭhes ferde gerihtwísod tó his húse. § 22. Smeádon hú híg hine forspyldon. § 23. Andswarast ṭhú swá ṭhám bisceope? § 24. Hwaet ys ṭhaet gyt me sóhton? § 25. Sceawiath ṭhá lilian hú hí wexath. § 26. Wlíte ṭhú scryddest. § 27. Sóthes ne wanda. § 28. He sorgiende bád. § 29. Hí wunedon oth ṭhysne daeg. § 30. Gif hwá wundrie hú hit gewurthan mihte. § 31. He axode hwaet híg wyrcean cuthon. § 32. Gif ṭhú ṭhám frumgaran brýde wyrnest. § 33. Sume híg tweónedon. § 34. Se godcunda anweald hí to-stencte. § 35. Spára ṭheowum ṭhínum. § 36. Húméta cann ṭhes stafas? § 37. Ic beó mid hyre. § 38. Wolde cyning wall onsteallan íserne? § 39. Nú hí nabbath náne láde be hyra synne. § 40. Ṭhé bringath cyningas lac. § 41. Nys hálum láeces nán ṭhearf. § 42. Ge habbath us gedón láthe Pharáone. § 43. Ṭhat bíth alles leás. § 44. Ne leóh ṭhú leng. § 45. Béc on tó leornianne. § 46. He wyle on gehálgodum legere licgan. § 47. Hit lícode Herode. § 48. Eádige synd ṭhá líthan.

§ 49. Alýfe me tó farenne. § 50. He wǽs byrnende leohtfaet and lyhtende. § 51. Ne miht ṭhú me fylian. § 52. Man mót medemian be mihtum. § 53. He nolde meldian on his geferan. § 54. Hí hine methigne metton. § 55. Ealle we móton sweltan. § 56. Ne dorste he genethan. § 57. Se monath is nemned on Leden, DECEMBRIS. § 58. Ṭhat ic seó teónum georn. § 59. He gét ṭhat blód. § 60. Ṭhú wást ṭhat gesíht and gehérnes. § 61. We sceolon beón geṭhafan. § 62. Ṭhat se haerfest síe wélig. § 63. Ṭhú naefst nán ṭhing. § 64. Ic nát. § 65. Hér bíth eác gemeted gagates; se stán bíth blǽc gym. § 66. Ealle hí eódon. § 67. He wǽs ṭhánon agán. § 68. Ṭhat hit scyle gebyrian. § 69. Swá hit gedefe ne wǽs. § 70. Ṭhá wearth ic agǽlwed. § 71. Igland ṭhe man Ii nemnath. § 72. Gehrinen mid adle. § 73. Is tó árianne. § 74. Ṭhaet wíf ṭhat ṭhú me forgeáfe tó geferan. § 75. Menn slepon and reston. § 76. Berende rípan heora. § 77. Ne maeg seó ceaster beón behyd. § 78. Manege synt geclypode. § 79. He eow axath hwaet ge dón cunnon. § 80. Ne dear ic faran. § 81. Gif hí dohton. § 82. Wurdon his eáran ge-openode. § 83. Fótum treden. § 84. Alesen under lindum. § 85. Biddan ṭhaes ṭhe he baéd. § 86. Mín cnapa liṫh seoc. § 87. He softe swǽf. § 88. Hió bereth sunu. § 89. Taér he his cláthas. § 90. Ligetas sceótath. § 91. Fór scép tó scíranne. § 92. Ic wyle on weras staelan. § 93. He sige nam. § 94. Ṭhú ytst wyrta. § 95. Hwí slápe ge? § 96. Hóh hyne. § 97. Mid blisse onféhth. § 98. Ṭhat he heolde. § 99. Sió eax welt ealles ṭhaes wǽnes. § 100. Nílus sceádeth. § 101. Swápendum windum. § 102. He weop ofer híg. § 103. Hí seowon aéceras. § 104. Heow ṭhat hors mid ṭhám spuran. § 105. Ṭhá híg reowon. § 106. He geswác hys weorces ṭhe he gesceóp tó wirceanne. § 107. Hió speón hine. § 108. Ṭhaet we swulton. § 109. Hwí flítst thú with ṭhíne nextan? § 110. Mec hreówethe. § 111. Ṭhá deór

hí hátath hránas. § 112. Ṭhá híg haefdon hyra lóf-sang ġesungenne. § 113. And ṭhaet hí didon ṭhurh ṭhaes deofles láre, ṭhe hwílum áer Adam forláerde. § 114. Nú ṭhú ṭhus glaedlice tó us sprecende eart. § 115. Ic gá ráedan. § 116. Me ṭhincth. § 117. Ic me reste. § 118. Ne hyngrath ṭhone ṭhe tó me cymth. § 119. He mid him sprecende wáes. § 120. Ṭhín geleáfa ṭhé dyde hále. § 121. Hú he wáes hál geworden of ṭhám eorede. § 122. Us nis alýfed. § 123. Ṭhá ferdon ṭhá ṭhe asende wáeron. § 124. Ṭhaet aelcum haebbendum bíth geseald fram ṭhám ṭhe naefth. § 125. Nú mage we eow secgan. § 126. Wite ge? § 127. He forbeád blód tó ṭhicgenne. § 128. Hit rynde.

SECTION VII.

ADVERBS.

§ 1. Hí hwýlum gelýfath. § 2. Hit wáes ṭhá swá gedón. § 3. Swá he swithost mihte. § 4. Wind wrathe bláweth. § 5. Rihte ys he genemned Jácob. § 6. Ṭhá dura bráecon adúne. § 7. Ic áeron nyste. § 8. Bearhtme stópon. § 9. Hú lange gáelst ṭhú úre líf? § 10. Ic, Aedgár, geate and gife tó-daeg. § 11. Gecnéd nú hraedlice ṭhrí sestras smedeman. § 12. Gefehth fela folca tósomne. § 13. Ic sceal áerest ṭhín mód gefitherian. § 14. Ṭhat ic maege ṭhé inweardlice lufian. § 15. Aethelo bióth má on ṭhám móde, ṭhonne on ṭhám flaesce. § 16. Hwaet dó ge máre? § 17. Gáth heónun. § 18. Ne eom ic ná. § 19. Ic nehst geseáh. § 20. Ṭhá cwáeth he eall-swá tó ṭhám othrum. § 21. Flódas plegiath handum sámod. § 22. Regollicor libban. § 23. Seó adl daeg-hwamlice weox. § 24. Of his ágenre gecynde, nas of ṭhínre. § 25. Nalles ṭhaet án. § 26. Weald hwaet heom betíde. § 27. Nú ic

ongite genóg sweotele. § 28. Oftor ṭhonne túwa. § 29. Ṭhe helpes best behófath. § 30. Hwí didest ṭhú ṭhat? § 31. Faeste belocen. § 32. Aríse and gang nither. § 33. Hwaet maeg ic leng dón? § 34. He fór ṭhánun. § 35. He wǽes aér ṭhonne ic. § 36. Ic wǽes ána ṭhǽer. § 37. Eádige synd ge ṭhónne hí wyriath eow.

SECTION VIII.

PREPOSITIONS.

§ 1. Geond eall ṭhat ríce. § 2. Of gewissum intingan. § 3. Ofer míne gewunan. § 4. Neáh ṭhám túne. § 5. Ofer ṭhǽere niwelnisse brádnisse. § 6. On ṭhá ṭhornas. § 7. On pathum beboda ṭhínra. § 8. Betwux ṭhám rodore and ṭhǽere lyfte. § 9. Oth Rín ṭhá eá. § 10. With ṭhone garsecg. § 11. Mid andgite. § 12. Me gehende. § 13. Búton leahtre. § 14. God to-twǽemde ṭhá waeteru ṭhe wǽeron under ṭhǽere faestnisse fram ṭhám ṭhe wǽeron bufan ṭhǽere faestnisse. § 15. Onginnath nú ymb ṭhá fyrde ṭhencean. § 16. Ymbe-útan ṭhá eardung-stowe. § 17. Ymbe hine útan. § 18. Ṭhurh faesten, and ṭhurh wópas, and ṭhurh gebedo. § 19. Bé ṭhám strande. § 20. Fram ṭhám Wódne. § 21. Tó-eácan othrum yflum. § 22. Tó-foran him. § 23. Tó ṭhám hǽethenan foran. § 24. Andlang Wendel-sǽes. § 25. Uppon ánre dúne. § 26. Uppan ṭhisne stán. § 27. With ṭhám dóm-setle. § 28. Aer ṭhám flóde. § 29. For eall Crísten folc gebiddan. § 30. Tóth for tóth. § 31. Ṭhá cóm he mid ṭhá foresprecenan faemnan. § 32. Yfelu for gódum. § 33. Ongean ṭhisne man. § 34. Ṭhe ealle cwice wihta bý libbath. § 35. Ṭhá cóm him ṭhǽer ongean. § 36. Tó ṭhaes gemearces. § 37. Mid thý earme. § 38. Bý his gebyr-

dum. § 39. Of hire cildháde. § 40. Aleát with ṭhaes engles. § 41. Of mínra handa. § 42. Intó ṭhám fenne.

SECTION IX.

CONJUNCTIONS.

§ 1. God wát beforan ge gód ge yfel. § 2. We nabbath náther ne feóh ne orf. § 3. Ne ic ne dyde, ne ic ne dó. § 4. Sám we willan, sám we nyllan. § 5. Gif esne déth his ráde ṭhaes daeges. § 6. Gif ǽnig man haebbe módigne sunu and rancne. § 7. Dóth ṭhaet hí sitton. § 8. Ṭhat ṭhú me bereáfodest ṭhínra dóhtra. § 9. Ṭheóf ne cymth búton ṭhaet he stele. § 10. Ic trúwige, ṭheáh, ṭhaet sum wurthe abryrd ṭhurh God, ṭhaet hine lyste gehýran ṭhá hálgan láre. § 11. Gif wén sý. § 12. Ṭhá wǽron aegṭher ge swiftran ge unwealtran. § 13. Geṭhenc nú hwaether ǽnig man beó á ṭhý unweorthra, ṭhe hine manige menn forseón. § 14. Laét! uton geseón hwaether Helías cume. § 15. Tó-ṭhón-ṭhaet he his ríce gebraedde. § 16. For-ṭhíg ge ne gehýrath, for-ṭhám-ṭhe ge ne synt of Gode. § 17. Ṭheáh-ṭhe God him bebude. § 18. Ṭhýlaes-ṭhe ǽnig tweónung eow derian maege. § 19. Swylce ṭhú hí gesceópe. § 20. Utan wircan mannan. § 21. Gif we secgath. § 22. Hwaether wǽs Jóhannes fulluht ṭhe of heofonum, ṭhe of mannum? § 23. Búton ṭhat hit sý út-aworpen. § 24. Thý is á tó wilnianne. § 25. Ṭheáh nú God gefylle ṭhára wéligra manna willan ge mid golde ge mid seolfre ge mid eallum deórwyrthnessum. § 26. Búton ic wát. § 27. He is mára ṭhonne witega.

SECTION X.

INTERJECTIONS.

§ 1. Eálá lǽece! gehǽl ṭhé-sylfne. § 2. Lá ṭhú liccetere! § 3. Lá freónd! § 4. Wel, lá, men, wel! § 5. Ṭhaet, lá, wǽs faeger! § 6. Lá ṭhus! § 7. Hwaet is ṭhat, lá! § 8. Lá, hú oft! § 9. Weá-lá-wá! § 10. Lá naeddrena cyn! § 11. Lá lýthra ṭheowa! § 12. Eálá, hú neara! § 13. Wá eow Fariséum! § 14. Eálá dóhtra Hierúsalem! § 15. Wá-lá-wá, ṭhaet ǽnig man sceolde módigan swá! § 16. Wá is me! § 17. Wá ṭhám men! § 18. Wá-lá-wá, ṭhaet is sárlic! § 19. Eállá, hú egeslic ṭheós stow ys!

SECTION XI.

MISCELLANEOUS EXAMPLES.

§ 1. Beó árful faeder and meder. § 2. Anes wana twentig. § 3. Ic self hyt eom. § 4. He is se cealda eallísig tungel. § 5. Twá hund gáta and twentig buccena. § 6. Ṭhis wǽs feórthes geáres. § 7. Ṭhaet sýn ealle menn ánra gebirda. § 8. Gesceód mid geclúdedum scón. § 9. On swithe lytlon haefth seó gecynd genóg. § 10. Of idese bíth eafora waecned. § 11. Nys me inc tó syllenne. § 12. Swá híe on-ṭhweorh sprecath facen and inwit. § 13. Hwaet is ṭhat, lá, ṭhinga! § 14. Búendra leás. § 15. God hí gesceóp tó gemágum. § 16. Maegthum and maecgum. § 17. Be his andgites maethe. § 18. Máre eallum máthmum. § 19. Ṭhaet he sie aelces ṭhinges swá médeme swá he aefre médemast wǽre. § 20. Swá-swá mon mélo sift, ṭhaet mélo ṭhurh-crýpth aelc ṭhyrel. § 21. Se wyrhta

ys wyrthe hys métys. § 22. Ṭhurh midde Samarían. § 23. Tó middre nihte. § 24. Heó wunian móton. § 25. Eall ṭhat gemót sóhton leáse saga. § 26. Fram-geondan sáe. § 27. Ṭhaet se seó se gesaelgosta. § 28. Ṭhám he geáf micle gife. § 29. Hyre handa gegrípenre. § 30. Sió nafu ferth nehst ṭhaére eaxe. § 31. Swithe nearewe sent ṭhá menniscan gesaeltha. § 32. Ofer eall ṭhat flód, and ofer burna, and ofer móras. § 33. Sume mid ṭhaére ráde eárniath ṭhat híe síen ṭhý hálran. § 34. Bé ṭhán Reádan Sáe. § 35. Full reáflace. § 36. Restath incit hér. § 37. Binnon Rómana-byrig. § 38. Wit sculon rúmor sécan. § 39. Se Háelend embfór ealle burga and ceastra. § 40. Ne nánes fleámes cepan. § 41. Cunne ge Lában? Híg cwáedon, ṭhaet híg hine cuthon. § 42. Ṭhaet sýn hí bisceopes dóme scyldige. § 43. On feower eán. § 44. Mana ṭhone ṭhaes angyldes. § 45. Ṭhaet wáes geworden ṭhurh lýthre yrhthe Godes býdela. § 46. Ṭhec weceth and wreceth. § 47. He bitt sibbe. § 48. Sió eorthe sit ṭhaér nithere. § 49. Hwár Sisara láeg. § 50. Hyt gebyreth ṭhaet he weaxe. § 51. He ṭhý má mid his handum wonn and worhte. § 52. Ṭhý sláepe to-braed. § 53. Aefter ṭhý ṭhriddan daege. § 54. Bíth ṭhý heardra. § 55. Tó aefennes. § 56. Mid thý biscope. § 57. Niótath inc ṭhaes othres ealles. § 58. He dráf his heorde tó inneweardum ṭhám wéstene. § 59. Hwaet belimpeth his tó ṭhé? § 60. Ṭhrym mundum hierra. § 61. Swá-swá hit rine, and sniwe, and styrme úte. § 62. Maeg elf-sciene. § 63. Aet-stód se streám and ongan tó ṭhindenne. § 64. Sende heó áne hire ṭhinena ṭhider. § 65. Ṭhises hí wundriath. § 66. Ge beod-gercordu eowre ṭhicgeath. § 67. Ṭhé lyst nú liótha. § 68. Tó Ecgbyrtes-stáne. § 69. For mínon ṭhingon. § 70. Ṭhis syndon ṭhá dómas. § 71. Grimme sáre ongan ṭhraested beón. § 72. Síg se mín ṭheowa. § 73. Ṭheáh hwá ṭheó on eallum wélum. § 74. Ṭhér-efter ṭhestrede ṭhe sunne. § 75. Hú ṭhearf mannes sunu máran treówe? § 76. Wáe-

ron ṭhancfulle heora gemǽrum. § 77. Ṭhe ṭhára sóthena gesaeltha limu, ṭhe sió gesaelth self. § 78. Náht ṭhaeslíces deathe. § 79. He wyrcth máran ṭhonne ṭhǽege synt. § 80. Ṭhá tumbude ṭhǽre Herodíadiscean dóhtur beforan him. § 81. Wearth dead, ná lǽfedum sǽde. § 82. Nǽs ná eowres ṭhances. § 83. Bearwas wurdon tó axan and tó ýslan. § 84. Eá-streám-ytha ṭhec wurthiath. § 85. He eorth-cyningas yrmde. § 86. Sió frófor án eallra yrminga. § 87. Hér ys se yrfe-weard. § 88. Seó yldre hátte Lía, and seó gingre, Ráchel. § 89. Ṭhaet ṭhú him ṭhínes gódes wyrne. § 90. Gif hwá Godes láge, oththe folc-láge wyrde. § 91. Ṭhǽr wǽron waeter-spryng-wyllan. § 92. Ic nam ṭhá wín-berrian. § 93. Hí wǽron intinga ṭhǽre wraethe. § 94. Ṭhǽr is wom and wóp. § 95. Hwelc is wyrsa wol? § 96. Ic dó eow tó witanne. § 97. Swá bíth ṭhaes wísan méd ṭhý máre. § 98. Se wéna nis wuhte ṭhe sóthra. § 99. Other twéga. § 100. Manegum men ṭhincth. § 101. Hwaether ṭhára twégra? § 102. Nicor-húsa fela. § 103. O'. mín mód. § 104. Ṭhreóra and twentigra róda brád. § 105. On eald-dagum. § 106. He wǽs cyne-cynnes. § 107. Ṭhaet is ǽrost. § 108. Cúcumeras, ṭhat synd eorth-aeppla. § 109. Ṭhus unc gedafenath. § 110. Hí ṭhánone eódon. § 111. Má manna. § 112. Wordes oththe weorces. § 113. Sunu gódes tuddres. § 114. Onsacan hine ṭhǽre ṭheófthe. § 115. Gefelde ic me beótiende and wyrpende. § 116. Ṭhaet he nánes ṭhinges máran ne ṭhurfe. § 117. On Lang-beardna-landè. § 118. Hí laeddon Anláf tó Andeferan. § 119. Mid ascunga. § 120. Gif me Drihten an lengran lífes. § 121. Earfoth lǽran. § 122. On ṭhisre tíde nú ymbe twelf-month. § 123. Me sóthlice aetfeólan Gode gód is. § 124. Ne ṭhence we nánes yfeles. § 125. Wá ṭhám men ṭhe swicdóm ṭhurh hyne cymth! § 126. Ṭhú withsaecest mín. § 127. Fram Cásere Augusto. § 128. Unfeor ṭhám húse. § 129. Anweald tó tredanne. § 130. Sum wíf on naman María.

§ 131. And geseáh publicanum. § 132. Oth-ṭhaet ic me gebidde. § 133. And hí ondredon hine acsigende. § 134. He fandode hys. § 135. Ge synd cumene. § 136. Hys ágenum reáfe. § 137. Aelc wyrd is nýt ṭhára ṭhe wricth. § 138. Swylcera ys Godes ríce. § 139. Ṭhá geseáh he ṭhone man tó hym cumendne. § 140. Lyt freónda. § 141. And gemette híg slaépende. § 142. Híg wyllath éhtan eower. § 143. Ṭhaet his waés. § 144. Of Marían ceastre. § 145. Ṭhám Suna ungeleáflic. § 146. Him hingrede. § 147. Fela is ṭhaéra ṭhinga. § 148. Swaether he haebbe. § 149. Swá greát beám on wyda. § 150. Anes ṭhinges ic ṭhé wolde aérest acsian. § 151. Ṭhónne cume wit láte tó ende ṭhisse béc. § 152. Aet handa. § 153. Bitt his faeder hláfes. § 154. He gemette Philippus. § 155. And híg ondredon him, gangende on ṭhaet genip. § 156. Ic gýme mín wedd. § 157. Ṭhone ṭheow, ṭhe his willan nyste and ṭheáh dyde, he bíth wítnod feawum wítum. § 158. Langre tíde. § 159. Othrum daege. § 160. Ṭhaet ṭhú waére gleáw ṭhaéron. § 161. Ic wéne se ṭhe he máre forgeáf. § 162. Scorpio (ṭhaet ys, án wyrm-cynn). § 163. Gá and dó eall-swá. § 164. Góda láreow! § 165. On ṭhaene Munt Oliuarum, ṭhaet ys, Elebergena. § 166. Ṭhaet ic heónon-forth ne ete. § 167. Forṭhám-ṭhe he is leás, and his faeder eác. § 168. Syththan he haefde heora fét aṭhwogene. § 169. And nán ṭhaéra ṭhe gelýfth on me ne wunath on ṭhystrum. § 170. And se-ṭhe me ytt, he leofath ṭhurh me. § 171. Ac on swá-hwylce ceastre swá ge ingáth. § 172. Beforan eow on Galiléam. § 173. Sum consul ṭhaet we HERETOHA hátath. § 174. Ufane and neothane. § 175. Forṭhón engle-líce ansýne hí habbath. § 176. Híg heoldon ṭhá wífmenn tó lífe. § 177. Betweox Wealan and Englan. § 178. Lá Leóf! ic bidde ṭhaet ṭhú ṭhé ne belge with me, gif ic spraéce. § 179. Heó daeg. § 180. Ṭhaet we sceoldon ṭhus gerade mid stánum of-torfian. § 181. Hwaes

anbídie ic bútan ṭhín, Drihten? § 182. He Aegyptas slóh, and ealle heora frum-bearn. § 183. Cumath him fore, and cneów bugath. § 184. Ṭhis láene líf ṭhe we lifiath on. § 185. Swylce hí woldon fretan mín flaesc. § 186. Tó wídan feore. § 187. Hí waéron dún-saétas. § 188. Se waés Fergilíes láreow. § 189. Ṭhaér waéron ṭhá Centingas. § 190. Ṭhá waés heó restende on sweostra slaéperne. § 191. Ne wyrcth God ná ṭhás wundru aet nánes Iúdeïsces mannes byrgene. § 192. Ealle menn spýriath aefter ṭhám hehstan góde. § 193. Sió gecynd eow tihth tó ṭhám angite, ac eow teohth gedwola of ṭhám angite. § 194. Se leása wéna and sió raedelse ṭhára dysigena monna tiohhie ṭhaet. § 195. Hí ealle emn-líce on Latíne tengdon. § 196. On ṭhaére stowe ṭhe is gecweden Portes-mutha. § 197. Gif hí woldon habban his sehte. § 198. Syllic tó gehýranne. § 199. Ṭhá serfise tó dónne. § 200. Aer se ṭhicca mist ṭhinra weorthe. § 201. Baéd he ṭhone abbud ṭhaet he him sende trymmendlice stafas. § 202. Swilce híg of eorth-an sprýtende waéron. § 203. On ṭhám ofne. § 204. His líc lith aet Scíre-burnan. § 205. Heó waés Edwines ṭhaes cyninges nefan dóhtor. § 206. Hit weox ṭhá mid wynne and wel gerípode. § 207. Ṭhaet cild waés on ṭhám crádele. § 208. Tó his cótan. § 209. On ṭhaes cyninges stédan. § 210. Aet Húndes-hláwe. § 211. Aet ṭhám Holme. § 212. Ṭhám englum nis nán tweó. § 213. Godes bearn týmdon with manna dóhtra. § 214. Neód is ṭhaet ealle cumon. § 215. Híe haefdon hiora stemn gesetenne. § 216. He nerede fét míne of slíde. § 217. Fram ṭhám slincendum. § 218. Sum slóg on ṭhám wége. § 219. Unlytel daél sídre foldan. § 220. Hosp neáh-gebúrum úrum. § 221. Under ṭhaére mýsan. § 222. Ṭhaéra munta cnóllas. § 223. Púr lamb. § 224. Swýn simle wilnath licgan on fúlum sólum. § 225. Aelc tilth on maersc-lande forferde. § 226. Náthres cynnes word.

§ 227. Mid ṭḥám ilcan wrence. § 228. Sume wurdon tó wulfum. § 229. Tó ṭḥé, ṭḥám wyllan ealles wísdómes, becuman. § 230. Baeldaeg Wódening; Wóden Freotholáfing. § 231. Heáh-selda.wyn. § 232. Ṭḥá beád he ṭḥat man sceolde his here métian and horsian. § 233. Ṭḥá graman Métena, ṭḥe folcisce menn hátath Parcas. § 234. Ṭḥá mágo-rincas Metode geṭhungon. § 235. Ṭḥá ṭḥing tó lóse wurdon ṭḥe on ṭḥám scype wæ̀ron.

PART II.

SELECTIONS IN PROSE.

I. FROM THE GOSPELS.

ST. MATTHEW'S GOSPEL.

THYS SCEAL ON WODNES-DAEG, ON THAERE THRYDDAN WUCAN AER MYDDAN-WINTRA.

III. On ṭhám dagum cóm Ióhannes se Fulluhtere, and bódode on ṭhám wéstene Iudéae, and cwáeth: Dóth dáed-bóte; sóthlice geneálǽceth heofena ríce. This ys sé be ṭhám-ṭhe gecweden ys ṭhurh Esaiam ṭhone witegan, Clypiendes stefn wáes on wéstene, Gegeárwiath Dryhtnes wég, dóth his sithas rihte. Se Ióhannes witodlice haefde reáf of olfenda háerum, and fellenne gyrdel ymbe hys lendenu; and hys méte wáes gaerstapan and wudu-hunig. Ṭhá ferde tó him Hierósolim-waru, and eal Iudéae-ṭheód, and eal ṭhaet ríce with-geondan Iórdanen; and hí wáeron gefullode on Iórdane fram hym, and hí andetton heora synna. Sóthlice ṭhá he geseáh manege ṭháera Sundor-hálgena and ṭháera Rihtwísendra tó his fulluhte cumende, he cwáeth tó hym: Lá naed-drena cyn, hwá geswutelode eow tó fleónne fram ṭhám tóweardan ýrre? Eornostlice dóth médemne waestm ṭháere dáed-bóte; and ne cwethath betweox eow, We habbath Abráham us tó faeder; sóthlice ic secge eow, Ṭhaet God ys swá mihtig, ṭhaet he maeg of ṭhysum stánum aweccan Abráhames bearn. Eallunga ys seó aex tó ṭháera treowa wurt-ruman asett; eornostlice aelc

treow, ṭhe gódne waestm ne bringth, býth forcorfen,
11 and on fýr aworpen. Witodlice ic eow fullige on wae-
tere tó dǽd-bóte; se-ṭhe aefter me tóweard ys, he ys
strengra ṭhonne ic, ṭhaes gescý ne eom ic wyrthe tó
beranne; he eow fullath on Hálgum Gáste, and on fýre:
12 ṭhaes fann ys on his handa, and he afeormath his ṭhyrs-
cel-flóre, and he gegaderath his hwǽte on his bern;
ṭhá ceafu he forbaernth on unadwaescendlicum fýre.

THYS SCEAL ON WODNES-DAEG OFER TWELFTAN DAEG.

13 Ṭhá cóm se Hǽlend fram Galiléa tó Iórdane tó Ióhanne,
14 ṭhaet he hine fullode. Ióhannes ṭhá sóthlice forbeád
him, and cwǽth: Ic sceal fram ṭhé beón gefullod, and
15 ṭhú cymst tó me? Ṭhá andswarode se Hǽlend hym and
cwǽth: Lǽt nú; ṭhus unc gedafnath ealle rihtwísnesse
16 gefyllan. Ṭhá forlet he hyne. Sóthlice ṭhá se Hǽlend
gefullod wǽs, hraedlice he astáh of ṭhám waetere; and
hym wurdon ṭhǽr-rihte heofenas ontýnede; and he
geseáh Godes Gást nither-stígendne, swá-swá culfran,
17 and wunigendne ofer hyne; and sóthlice ṭhá cóm stefn
of heofenum, and ṭhus cwǽth: Hér ys mín se gecorena
sunu, on ṭhám me gelícode.

THYS GODSPEL SCEAL ON HALGAN DAEG.

IV. Ṭhá wǽs se Hǽlend gelaed fram Gáste on wésten,
2 ṭhaet he wǽre fram deofle costnod. And ṭhá-ṭhá he
faeste feowertig daga and feowertig nihta, ṭhá ongan
3 hyne syththan hingrian. And ṭhá geneálǽhte se cost-
nigend, and cwǽth: Gyf ṭhú Godes Sunu sý, cweth
4 ṭhaet ṭhás stánas tó hláfe geweorthon. Ṭhá andswarode
se Hǽlend: Hit ys awriten, Ne leofath se man bé hláfe
ánum, ac bé aelcum worde ṭhe of Godes muthe gǽth.
5 Ṭhá gebróhte se deofol hine on ṭhá hálgan ceastre, and
asette hine ofer ṭhaes temples heáhnesse, and cwǽth tó
6 him: Gif ṭhú Godes Sunu eart, asend ṭhé ṭhónne nyther;

sóthlice hyt ys awriten, Ṭhaet he his englum bebeád be ṭhé, ṭhaet híg ṭhé on hyra handum beron, ṭhý-laes ṭhú ṭhín fót aet stáne aetsporne. Ṭhá cwǽth se Hǽlend 7
eft tó him: Hit ys awriten, Ne costna ṭhú Drihten ṭhínne God. Eft se deofol hine genam, and laedde hine on swithe 8
heáhne munt, and aet-eówde hym ealle middan-geardes rícu, and heora wuldor; and cwǽth tó him: Ealle ṭhás 9
ic sylle ṭhé, gif ṭhú feallende tó me ge-eádmétst. Ṭhá 10
cwǽth se Hǽlend tó him: Gang ṭhú Sceocca on-baec: sóthlice hit ys awriten, Tó Drihtne ṭhínum Gode ṭhú ṭhé ge-eádmétst, and him ánum ṭheowast. Ṭhá forlet se 11
deofol hine, and englas geneálǽhton and him ṭhenodon.

THYS SCEAL ON THONE FEORTHAN SUNNAN-DAEG OFER PENTECOSTEN.

VII. Nelle ge déman, ṭhaet ge ne sýn fordémede. Witodlice ṭhám ylcan dóme ṭhe ge démath, eow býth 2
gedémed; and on ṭhám ylcan geméte ṭhe ge métath, eow býth geméten. Tó-hwí gesýhst ṭhú ṭhaet mót on 3
ṭhines bróther eágan, and ṭhú ne gesýhst ṭhone beám on ṭhínum ágenum eágan? Oththe húméta cwyst ṭhú 4
tó ṭhínum bréther, Bróthur, ṭhafa ṭhaet ic út-adó ṭhaet mót of ṭhínum eágan, ṭhónne se beám bíth on ṭhínum ágenum eágan? Lá ṭhú liccetere, adó ǽrest út ṭhone 5
beám of ṭhínum ágenum eágan, and beháwa ṭhónne ṭhaet ṭhú út-adó ṭhaet mót of ṭhínes bróther eágan. Nelle ge ṭhaet hálige syllan húndum, ne ge ne wurpon 6
eowre mére-grotu tó-foran eowrum swínum, ṭhý-laes híg mid hyra fótum híg fortredon, and híg ṭhónne ongean gewende eow tosliton.

THYS GODSPEL SCEAL TÓ GANG-DAGON.

Biddath, and eow bíth geseald; secath, and ge hyt 7
findath; cnuciath, and eow bíth ontýned. Witodlice 8
aelc ṭhaéra ṭhe bit, he onféhth; and se-ṭhe secth, he

9 hyt fint; and ṭhám cnuciendum bíth ontýned. Hwylc
man ys of eow, gyf hys sunu hyne bit hláfes, sylst
10 ṭhú hym stán? oththe gif he bit fisces, sylst ṭhú hym
11 naeddran? Eornostlice nú ge, ṭhe yfele synd, cunnon
góde sylena eowrum bearnum syllan, mycle má eower
Faeder, ṭhe on heofenum ys, syleth gód ṭhám ṭhe hyne
12 biddath. Eornostlice, ealle ṭhá ṭhing ṭhe ge wyllon
ṭhaet menn eow dón, dóth ge hym ṭhaet sylfe: ṭhaet ys
13 sóthlice áe and witegena bebod. Gangath in ṭhurh
ṭhaet nearuwe geát; forṭhón-ṭhe ṭhaet geát ys swythe
wíd, and se wég ys swythe rúm, ṭhe tó forspyllednesse
gelaét; and swythe manege synd ṭhe ṭhurh ṭhone wég
14 farath. Eálá hú nearu and hú angsum ys ṭhaet geát,
and se wég, ṭhe tó life gelaét; and swythe feawa synd
ṭhe ṭhone wég findon!

THYS GODSPEL GEBYRATH ON THAERE NYGOTHAN WUCAN OFER PENTECOSTEN.

15 Warniath eow fram leásum witegum, ṭhá cumath tó
eow on sceápa gegyrelum, ac híg beóth innan reáfi-
gende wulfas: fram hyra waestmum ge hí undergytath.
16 Cwyst ṭhú gaderath man wín-berian of ṭhornum, oththe
17 fic-aeppla of ṭhyrn-cinum? Swá aelc gód treow byrth
góde waestmas, and aelc yfel treow byrth yfele waest-
18 mas. Ne maeg ṭhaet góde treow beran yfele waestmas,
19 ne ṭhaet yfele treow góde waestmas. Aelc treow ṭhe
ne byrth gódne waestm, sý hit forcorfen, and on fýr
20 aworpen: witodlice be heora waestmum ge híg oncná-
21 wath. Ne gáeth aelc ṭháera on heofena ríce, ṭhe cwyth
tó me, Dryhten, Dryhten; ac se-ṭhe wyrcth mínes
Faeder willan, ṭhe on heofenum is, se gáeth on heofena
22 ríce. Manege cwethath on ṭhám daege tó me, Dryhten,
Dryhten, hú ne witegode we on ṭhínum naman? and
on ṭhínum naman we út-awurpon deoflu? and on
23 ṭhínum naman we worhton mycle myhta? Ṭhónne

cwethe ic tó hym, Ṭhaet ic eow naefre ne cuthe: gewítath fram me, ge ṭhe worhton unryhtwísnesse.
Eornostlice, aelc ṭhaéra ṭhe ṭhás míne word gehýrth, 24
and ṭhá wyrcth, býth gelíc ṭhám wísan were, se hys
hús ofer stán getimbrode: ṭhá cóm ṭhaér ren, and 25
mycel flód, and ṭhaér bleowon windas, and ahruron on
ṭhaet hús, and hyt ná ne feoll: sóthlice hyt waés ofer
stán getimbrod. And aelc ṭhaéra ṭhe gehýrth ṭhás 26
míne word, and ṭhá ne wyrcth, se býth gelíc ṭhám
dysigan men, ṭhe getimbrode hys hús ofer sand-ceósel:
ṭhá rinde hyt, and ṭhaér cóm flód, and bleowon windas, 27
and ahruron on ṭhaet hús; and ṭhaet hús feoll, and
hys hryre waés mycel.

THYS SCEAL ON FRIGE-DAEG, ON THAERE EAHTOTHAN WUCAN OFER PENTECOSTEN.

XII. Se Haélend fór on reste-daeg ofer aeceras; sóth-
lice hys leorning-cnyhtas hingrede, and híg ongunnon
pluccian ṭhá eár and etan. Sóthlice ṭhá ṭhá Sundor- 2
hálgan ṭhaet gesawon, hí cwaédon tó him: Nú ṭhíne
leorning-cnyhtas dóth ṭhaet him alýfed nys reste-dagum
tó dónne. And he cwaéth tó him: Ne raedde ge hwaet 3
Dáuid dyde ṭhá hyne hingrede, and ṭhá ṭhe mid hym
waéron? hú he in-eóde on Godes hús, and aét ṭhá 4
offring-hláfas, ṭhe naéron hym alýfede tó etanne, ne
ṭhám ṭhe mid hym waéron, búton ṭhám sacerdum ánum?
Oththe ne raedde ge on ṭhaére aé, ṭhaet ṭhá sacerdas 5
on reste-dagum on ṭhám temple gewemmath ṭhone reste-
daeg, and synd bútan leahtre? Ic secge sóthlice eow, 6
Ṭhaet ṭhes ys maérra ṭhonne ṭhaet templ. Gyf ge sóth- 7
lice wiston hwaet ys, Ic wylle mild-heortnysse, and
ná onsaégdnysse, ne genythrade ge aefre unscyldige.
Sóthlice Mannes Sunu ys eác reste-daeges Hláford. Ṭhá 8
se Haélend ṭhánon fór, he cóm intó heora gesomnunge; 9
ṭhá waés ṭhaér án man se haefde forscruncene hand. 10

And híg acsodon hyne, ṭhus cwethende: Ys hyt alýfed
tó háelanne on reste-dagum? ṭhaet híg wrehton hyne.
11 He saéde hym sóthlice: Hwylc man ys of eow, ṭhe
haebbe án sceáp and gyf ṭhaet afylth reste-dagum on
12 pytt, hú ne nymth he ṭhaet, and hefth hyt up? wi-
todlice micle má man ys sceápe betera; witodlice hyt ys
13 alýfed on reste-dagum wel tó dónne. Ṭhá cwaéth he
tó ṭhám men: Aṭhene ṭhíne hand. And he hí aṭhenede;
and heó waés hál geworden, swá seó other.

THYS SCEAL ON WODNES-DAEG, ON THAERE XIII WUCAN OFER PENTECOSTEN.

14 Ṭhá Sundor-hálgan eódon ṭhá út sóthlice, and worhton
15 geṭheáht ongen hyne, hú híg hyne forspyldon. Se
Háelend sóthlice ṭhaet wiste, and ferde ṭhánon: and hym
16 fyligdon mycel maenigeo, and he háelde híg ealle; and
17 bebeád hym, ṭhaet híg hyt nánum men ne saédon: ṭhaet
waére gefylled ṭhaet ṭhe gecweden waés ṭhurh Ysaíam
18 ṭhone witegan, ṭhus cwethende: Hér ys mín cnapa,
ṭhone ic geceás; mín gecorena, on ṭhám wel gelícode
mínre sawle: ic asette mínne gást ofer hyne, and dóm
19 he bódath Theódum. Ne flít he, ne he ne hrýmth; ne
20 nán man ne geh̄ýrth hys stemne on straétum. To-cwys-
ed hreód he ne forbrytt, and smeócende flex he ne
21 adwaescth, áerṭhám-ṭhe he awurpe dóm tó sige. And
on hys naman Theóda gehýhtath.

THYS SCEAL ON THONE THRYDDAN SUNNAN-DAEG INNAN LENCTEN.

22 Ṭhá waés hym bróht án deofol-seóc man, se waés blind
and dumb; and he hyne háelde, swá-ṭhaet he spraéc
23 and geseáh. And ṭhá maenigeo ealle wundredon, and
24 cwaédon: Cwethe we ys ṭhes Dáuides sunu? Sóthlice
ṭhá ṭhá Sundor-hálgan ṭhis gehýrdon, ṭhá cwaédon híg:
Ne adrífth ṭhes deoflu út, búton ṭhurh Bélzébub deofla

ealdre. Se Hǽlend sóthlice wiste heora geþancas, and cwǽth tó hym: Aelc ríce, þe býth twý-raede on him-sylfum, býth toworpen; and aelc ceaster oththe hús, þe býth witherweard ongen hyt-sylf, hyt ne stent. And gif se deofol adrífth út þone deofol, híg beóth todǽlede; hú maeg þónne his ríce standan? And gif ic þurh Bélzébub adríse út deoflu, þurh hwaene adrífath eowre bearn? forþám híg-sylfe beóth eowre déman. Gif ic sóthlice on Godes gáste awurpe deoflu, witodlice on eow becymth Godes ríce. Oththe hú maeg man in-gán on stranges hús, and hys fata hyne bereáfian, búton he gebinde ǽrest þone strangan, and þónne hys hús bereáfige?

THYS SCEAL ON WODNES-DAEG, ON THAERE TWELFTAN WUCAN OFER PENTECOSTEN.

Se-þe nys mid me, he is ongen me; and se-þe ne gaderath mid me, he towyrpth. Forþám ic secge eow, Aelc syn and bysmor-spraec býth forgyfen mannum: sóthlice þaes Hálgan Gástes bysmor-spraec ne býth forgyfen. And swá-hwylc-swá cwyth word ongen Mannes Sunu, him býth forgyfen: se-þe sóthlice cwyth ongen Háligne Gást, ne býth hyt hym forgyfen, ne on þisse worulde, ne on þǽre tóweardan. Oththe wyrceath gód treow, and hys waestm gódne; oththe wyrceath yfel treow, and hys waestm yfelne: witodlice be þám waestme býth þaet treow oncnáwen. Lá ge naeddrena cyn, hú magon ge gód sprecan, þónne ge synd yfele? sóthlice of þǽre heortan willan se muth spycth. Gód man sóthlice of gódum gold-horde bringth gód forth; and yfel man of yfelum gold-horde bringth yfel forth. Sóthlice ic secge eow, Þaet aelc ídel word þe menn sprecath, híg agyldath gesceád be þám on dómes-daege. Sóthlice of þínum wordum þú býst gerihtwísod, and of þínum wordum þú býst genytherod.

THYS SCEAL ON WODNES-DAEG, ON THAERE EAHTOTHAN WUCAN OFER PENTECOSTEN.

XVI. And ṭhá geneálǽhton hym tó Fariséi and Sadducéi, and hyne costedon, and bǽdon ṭhaet he hym
2 sum tácen of heofena aet-ýwde. Ṭhá andswarode he hym, and cwǽth: On aefen ge cwethath, Tó-morgen
3 hyt býth smylte weder, ṭhes heofen ys reád. And on morgen ge cwethath, Tó-daeg hyt býth hreóh weder, ṭheós lyft scínth unwederlice. Nú cunne ge tó-cnáwan heofenes híw; witodlice ge ne magon witan ṭhǽra tída
4 tácnu? Seó yfele cneorys and unriht-hǽmende tácen secth, and hyre ne býth geseald, búton Iónas tácen
5 ṭhaes witegan. And hym forlǽtenum, he ferde. And ṭhá hys leorning-cnyhtas cómon ofer ṭhone muthan, híg forgeaton ṭhaet híg hláfas namon; and ṭhá sǽde he:
6 Gýmath and warniath fram beorman Fariséorum and
7 Saducéorum. Ṭhá ṭhóhton híg betweox hym, and
8 cwǽdon: Namon we hláfas mid us? Ṭhá se Hǽlend wiste heora geṭhancas, he cwǽth tó hym: Hwaet ṭhence ge betweox eow, lytles geleáfan, ṭhaet ge hláfas
9 nabbath? Ne understande ge gyt, ne ge ne geṭhencath ṭhǽra fíf hláfa, and fíf ṭhúsend manna, and hú fela
10 wilegena ge namon? ne ṭhǽra seofon hláfa, and feower
11 ṭhúsend manna, and hú fela wilegena ge namon? Hwí ne ongyte ge gyt ṭhaet ic ne sǽde be hláfe, Warniath
12 fram ṭhám beorman Fariséorum and Saducéorum? Ṭhá ongeaton híg ṭhaet he ne sǽde, Warniath fram hláfa beorman, ac fram láre Fariséorum and Saducéorum.

THYS GODSPEL GEBYRATH ON PETRES MAESSE-DAEG.

13 Witodlice ṭhá cóm se Hǽlend on ṭhá dǽlas Cesaréae Philippi, and acsode hys leorning-cnyhtas: Hwaene sec-
14 gath menn ṭhaet sý Mannes Sunu? Ṭhá cwǽdon híg: Sume Ióhannem ṭhone Fulluht-wer, sume Helíam, sume

Hieremíam, oththe án ṭhára witgena. Ṭhá sáede he: 15
Hwaet secge ge ṭhaet ic síg? Ṭhá andswarode hym 16
Pétrus: Ṭhú eart ṭhaes lyfigendes Godes Sunu? Ṭhá 17
andswarode hym se Hálend: Eádig eart ṭhú, Símon,
Culfran Bearn; forṭhám hyt ṭhé ne onwreáh flaesc ne
blód, ac mín Faeder ṭhe on heofenum ys. And ic secge 18
ṭhé, Ṭhaet ṭhú eart Pétrus, and ofer ṭhysne stán ic
getimbrige míne cyricean; and helle gátu ne magon
ongean ṭhá. And ṭhé ic sylle heofena ríces cáegia; and 19
swá-hwaet-swá ṭhú ofer eorthan bebindst, ṭhaet býth
on heofenum gebunden; and swá-hwaet-swá ṭhú un-
bindst ofer eorthan, ṭhaet býth unbunden on heofenum.
Ṭhá bebeád se Hálend hys leorning-cnyhtum, ṭhaet 20
híg nánum men ne sáedon ṭhaet he wáere Hálend
Crist. Syththan he ongan swutelian hys leorning- 21
cnyhtum, ṭhaet he wolde faran tó Hierúsalem and fela
ṭhinga ṭhólian fram yldrum, and bócerum, and ealdor-
mannum ṭháera sacerda, and beón ofslegen, and ṭhý
ṭhryddan daege arísan. And ṭhá genam Pétrus hyne 22
on-sundron, and cwáeth tó him: Drihten, ne geweorthe
ṭhaet. Ṭhá beseáh he hyne, and cwáeth tó Pétre: 23
Gang baeftan me, Sátanas; wither-raede ṭhú eart me;
forṭhám ṭhú nást ṭhá ṭhing ṭhe synd Godes, ac ṭhá ṭhe
synd manna.

THYS GODSPEL SCEAL ON ST. LAURENTIUS MAESSE-DAEG.

Ṭhá sáede se Hálend hys leorning-cnyhtum: Gyf hwá 24
wylle fyligean me, withsace hyne-sylfne, and nyme hys
róde, and me fylige. Sóthlice se-ṭhe wyle hys sawle 25
hále gedón, he híg forspylth; and se-ṭhe wyle híg for
me forspyllan, he híg fint. Hwaet fremath áenegum 26
men, ṭheáh he ealne myddan-eard gestrýne, gyf he
hys sawle forwyrd ṭhólath? oththe hwylc gewrixl
sylth se mann for hys sawle? Witodlice Mannes 27
Sunu ys tó cumanne on hys Faeder wuldre, mid hys

englum; and ṭhónne agylt aeghwylcum be hys ágenum weorce.

THYS SCEAL ON SAETERNES-DAEG, ON THAERE FORMAN LENCTEN-WUCAN.

28 Sóthlice ic secge eow, Sume synd hér standende, ṭhe death ne onbyrigeath, áer híg geseón Mannes Sunu cumendne on hys Faeder ríce.

XVII. And aefter six dagum, nam se Háelend Pétrum, and Iácobum, and Ióhannem hys bróther, and
2 laedde híg on-sundron, on áenne heáhne munt. And he wáes gehíwod beforan hym; and hys ansýn sceán swá-swá sunne, and hys reáf wáeron swá hwíte swá
3 snáw. And efne, ṭhá aet-ýwde Moyses and Helias, mid
4 hym sprecende. Ṭhá cwáeth Pétrus tó hym: Dryhten, gód ys us hér tó beónne; gyf ṭhú wylt, uton wyrcan hér ṭhreó eardung-stowa; ṭhé áne, Moyse áne, and
5 Helíe áne. Hym ṭhá-gyt sprecendum, and sóthlice ṭhá beorht wolcn híg ofersceán; and ṭhá efne cóm stefn of ṭhám wolcne and cwáeth: Hér ys mín leófa
6 Sunu, on ṭhám me wel gelicath; gehýrath hyne. And ṭhá híg ṭhys gehýrdon hys leorning-cnyhtas, híg feol-
7 lon on heora ansýne, and hym swythe ondredon. He geneálaéhte ṭhá and híg aet-hrán, and hym tó cwáeth:
8 Arísath, and ne ondráedath eow. Ṭhá híg heora eágan upp-ahófon, ne gesawon híg náenne, búton ṭhone Háe-
9 lend-sylfne. And ṭhá híg of ṭhám munte eódon, se Háelend hym bebeád, and ṭhus cwáeth: Nánum men ge ṭhys ne secgon, áer Mannes Sunu of deathe arise.

THYS SCEAL ON FRIGE-DAEG ON THAERE FIFTAN WUCAN OFER PENTECOSTEN.

10 And ṭhá acsedon hys leorning-cnyhtas hyne: Hwaet secgath ṭhá bóceras ṭhaet gebyrige áerest cuman He-
11 líam? Ṭhá andswarode he hym: Witodlice Helías ys

tóweard, and he ge-edniwath ealle ṭhing. Sóthlice ic 12
eow secge, Ṭhaet Helias cóm, and híg hyne ne gecneówon, ac híg dydon ymbe hyne swá-hwaet-swá híg woldon; and swá ys Mannes Sunu eác fram hym tó ṭhrowigenne. Ṭhá ongeaton hys leorning-cnyhtas ṭhaet 13
he hyt sǽde be Ióhanne ṭhám Fulluhtere.

THYS SCEAL TO HALIGRA FAEMNENA MAESSE-DAEGE.

XXV. Ṭhónne býth heofena ríce gelíc ṭhám tyn 1
faemnum, ṭhe ṭhá leoht-fatu namon, and ferdon ongean ṭhone brýd-guman and ṭhá brýde. Heora fíf wǽron 2
dysege, and fíf gleáwe. And ṭhá fíf dysegan namon 3
leoht-fatu, and ne namon nǽnne éle mid hym: ṭhá 4
gleáwan namon éle on heora fatum, mid ṭhám leohtfatum. Ṭhá se brýd-guma ylde, ṭhá hnappedon híg 5
ealle and slepon. Witodlice tó middere nihte man 6
hrýmde, and cwǽth, Nú, se brýd-guma cymth; farath him tógeanes. Ṭhá aryson ealle ṭhá faemnan, and 7
glengdon heora leoht-fatu. Ṭhá cwǽdon ṭhá dysegan 8
tó ṭhám wísum, Syllath us of eowrum éle; forṭhám úre leoht-fatu synd acwencte. Ṭhá andswaredon ṭhá 9
gleáwan, and cwǽdon, Nese; ṭhý-laes-ṭhe we and ge nabbon genóh: gáth tó ṭhám cýpendum, and bycgath eow éle. Witodlice ṭhá híg ferdon, and woldon bycgan, 10
ṭhá cóm se brýd-guma; and ṭhá ṭhe geárowe wǽron, eódon in mid him tó ṭhám giftum; and seó duru wǽs belocen. Ṭhá aet nehstan cómon ṭhá othre faemnan 11
and cwǽdon, Dryhten, Dryhten, lǽt us in. Ṭhá and- 12
swarode he heom, and cwǽth, Sóth ic eow secge, ne can ic eow. Witodlice waciath; forṭhám-ṭhe ge nyton 13
ne ṭhone daeg, ne ṭhá tíde.

ST. MARK'S GOSPEL.

THYS GODSPEL GEBYRATH ON THAERE EHTOTHAN WUCAN OFER PENTECOSTEN.

VIII. Eft on ṭhám dagum, him wǽs mid mycel maenigeo, and naefdon hwaet híg ǽeton. Ṭhá cwǽeth
2 he, tó-somne geclypedum his leorning-cnyhtum: Ic gemiltsige ṭhysse maenigeo, forṭhám híg ṭhrý dagas
3 me ge-anbídiath, and nabbath hwaet híg eton; gif ic hí faestende tó heora húsum lǽete, bé wége híg geteóriath;
4 sume híg cómon feorran. Ṭhá andswaredon him his leorning-cnyhtas: Hwánon maeg ǽenig man ṭhás mid
5 hláfum on ṭhysum wéstene gefyllan? Ṭhá acsode he híg: Hú fela hláfa habbe ge? híg cwǽedon: Seofon.
6 Ṭhá het he sittan ṭhá maenegeo ofer ṭhá eorthan, and nam ṭhá seofon hláfas, and Gode ṭhancode, and híg
brǽc, and sealde his leorning-cnyhtum, ṭhaet híg tó-
7 foran him asetton; and híg swá dydon. And híg naefdon búton feawa fixa; and he ṭhá bletsode, and
8 het beforan him asettan. And híg ǽeton, and wurdon gefyllede; and híg namon ṭhaet of ṭhám brytsenum
9 beláf, seofon wilian fulle. Sóthlice ṭhá ṭhe ṭhǽer ǽeton,
10 wǽeron fif ṭhúsend; and he híg ṭhá forlet. And sona he on scyp astáh mid his leorning-cnyhtum, and cóm
11 on ṭhá dǽelas Dalmanútha. And ṭhá ferdon ṭhá Pharisǽi, and ongunnon mid him smeágean, and tácen of
12 heofene sóhton, and his fandedon. Ṭhá cwǽeth he, geomriende on his gáste: Hwí secth ṭheós cneorys tácen? sóthlice ic eow secge, Ne bíth ṭhisse cneorysse
13 tácen geseald. And híg ṭhá forlǽetende, eft on scyp
14 astáh, and ferde ofer ṭhone muthan. And hí ofergeaton ṭhaet híg hláfas ne namon, and híg naefdon on scype
15 mid him búton ǽenne hláf. And he him beád, and cwǽeth: Lóciath, and warniath fram Phariséa and

Heródes haefe. Ṭhá ṭhóhton híg betweox him, and 16
cwǽdon: Naebbe we náne hláfas? Ṭhá se Hǽlend 17
ṭhaet wiste, he cwǽth: Hwaet ṭhence ge, forṭhám ge
hláfas nabbath? gyt ge ne oncnáwath, ne ne ongitath?
gyt ge habbath eowre heortan geblende? Eágan ge 18
habbath, and ne geseóth; and eáran, and ne gehýrath;
ne ge ne ṭhencath. Hwǽnne ic brǽc fíf hláfas and 19
twégen fixas, and hú fela wylegena ge namon fulle?
Híg cwǽdon ṭhá: Twelfe. And hwǽnne seofen hláfas 20
feower ṭhúsendum, and hú fela wyligena brytsena ge
namon? Híg sǽdon: Seofon: Ṭhá sǽde he him: 21
Hwí ne ongyte ge gyt? And híg cómon ṭhá tó Beth-
zaída; and híg bróhton him ṭhá ǽnne blindne, and 22
hine bǽdon ṭhaet he hine aet-hrine. And ṭhá aet-hrán 23
he ṭhaes blindan hand, and laedde hine bútan ṭhá wic,
and spaette on his eágan, and his hand on-asette, and
hine acsode, hwaether he áht gesawe. Ṭhá cwǽth he, 24
ṭhá-ṭhá he hine beseáh: Ic geseó menn swylce treow,
gangende. Eft he asette his handa ofer his eágan, and 25
he geseáh ṭhá, and wearth ge-edniwod, swá-ṭhaet he
beorhtlice eall geseáh. Ṭhá sende he hine tó his húse, 26
and cwǽth: Gá tó ṭhínum húse, and ṭheáh ṭhú on
tún gá, nǽnegum ṭhú hit ne secge.

THYS GEBYRATH FEOWER WUCON AER MYDDAN-WYNTRAN.

XI. Ṭhá he geneálǽhte Hierúsalem, and Bethanía, 1
tó Oliuetes dúna, he sende hys twégen leorning-cnyhtas,
and cwǽth tó him: Farath tó thám castelle, ṭhe on- 2
gean inc ys, and gyt ṭhǽr sona gemetath assan fólan
getígedne, ofer ṭhaene nán man gyt ne sǽt; ungetí-
geath hine, and tó me gelǽdath. And gif hwá tó inc 3
hwaet cwyth, secgath, Ṭhaet Dryhten hacfth his neóde;
and he hine sona hyder lǽt. And ṭhá híg út-ferdon, 4
híg gemetton ṭhone fólan úte on twýcinan beforan dura
getígedne; ṭhá untígdon híg hine. And sume ṭhe 5

ṭhǽer stódon, ṭhus sǽedon him: Hwaet dó gyt, ṭhone
6 fólan untígende? Ṭhá cwǽedon híg: Swá se Hǽelend
7 unc beád; and hí leton híg ṭhá. Ṭhá laeddon híg
ṭhone fólan tó ṭhám Hǽelende, and híg heora reáf on-
8 aledon; and he on-sǽet. Manege heora reáf on ṭhone
wég strehton, sume ṭhá bogas of ṭhám treowum
9 heowon, and streówedon on ṭhone wég. And ṭhá ṭhe
beforan eódon, and ṭhá ṭhe aefter folgodon, cwáedon
ṭhus: Osanná: Sý gebletsod se ṭhe cóm on Dryhtnes
10 naman: Sý gebletsod ṭhaet ríce ṭhe cóm úres faeder
Dáuides: Osanná on heáhnessum.

ST. LUKE'S GOSPEL.

THYS SCEAL ON THUNRES-DAEG, ON THAERE PENTECOSTENES WUCAN.

IX. Ṭhá clypode he tógaedre his twelf apostolas, and
sealde him mihte and anweald ofer ealle deofel-seoc-
2 nyssa, and ṭhaet híg adla gehǽeldon. And he sende
3 híg bódigende Godes ríce, and untrume gehǽelan. Ṭhá
cwǽeth he tó him: Ne nime ge nán ṭhing on wége, ne
gyrde, ne codd, ne hláf, ne feóh; ne ge nabbon twá
4 túnecan. And on swá-hwylc hús swá ge in-gáth,
5 wuniath ṭhǽer oth ge út-gán. And swá-hwylce swá eow
ne onfóth, ṭhónne ge of ṭhǽere ceastre gáth, asceácath
6 eower fóta dust ofer híg on witnesse. Ṭhá ferdon híg
ṭhurh ṭhá byrig bódigende, and aeghwǽer hǽelende.
7 Ṭhá gehýrde Heródes, se feórthan dǽeles ríca, ealle ṭhá
ṭhing ṭhe be him wǽeron gewordene, ṭhá tweónode him;
forṭhám-ṭhe sume sǽedon ṭhaet Ióhannes of deathe arás;
8 sume sǽedon ṭhaet Helías aet-ýwde; sume, ṭhaet án
9 eald witega arás. Ṭhá cwǽeth Heródes: Ióhannem ic
beheáfdode; hwaet ys ṭhes be ṭhám ic ṭhylc gehýre?

Ṭhá smeáde he ṭhaet he hine gesawe. Ṭhá cyddon 10
him ṭhá apostolas swá-hwaet-swá híg dydon. Ṭhá
nam he híg, and ferde on-sundron on wéste stowe, seó
ys Bethsaída. Ṭhá ṭhá maenigeo ṭhaet wiston, ṭhá 11
filidon híg him: ṭhá onfeng he híg, and spáec tó him
be Godes ríce; and ṭhá he gehǽlde ṭhe lácnunga be-
ṭhorfton.

THYS GODSPEL GEBYRATH ON THAERE NYGONTEOTHAN WUCAN OFER PENTECOSTEN.

XIV. Ṭhá wǽs geworden, ṭhá he eóde on sumes 1
Fariséa ealdres hús on reste-daege, ṭhaet he hláf áete,
and híg begýmdon hine. Ṭhá wǽs ṭhǽr sum waeter- 2
seoc man beforan him. Ṭhá cwǽth se Hǽlend tó ṭhám
áe-gleáwum and Fariséum: Ys hyt alýfed ṭhaet man on 3
reste-dagum hǽle? Ṭhá suwedon híg. Ṭhá nam he 4
hine, and gehǽlde, and forlet hine. Ṭhá cwǽth he tó 5
hym, andswariende: Hwylces eowres assa oththe oxa
befealth on áenne pytt, and ne tíhth he hine hraedlice up
on reste-daege? Ṭhá ne mihton híg ongean ṭhys him 6
ge-andwyrdan. Ṭhá sǽde he sum bígspel be ṭhám 7
in-geláthedon, gýmende hú híg ṭhá fyrmestan setl
gecuron; and ṭhus cwǽth: Ṭhónne ṭhú býst tó gyftum 8
geláthod, ne site ṭhú on ṭhám fyrmestan setle; ṭhe-laes
wénunga sum weorthfulra síg in-geláthod fram hym,
and ṭhónne cume se ṭhe ṭhé in-geláthode, and secge 9
ṭhé, Rým ṭhysum men setl; and ṭhú ṭhónne mid sceáme
nyme ṭhaet ýtemeste setl. Ac ṭhónne ṭhú geclypod 10
býst, gá, and site on ṭhám ýtemestan setl; ṭhaet se
ṭhe ṭhé in-geláthode, ṭhónne he cymth, cwethe tó ṭhé,
Lá freónd, site ufer: ṭhónne býth ṭhé weorthmynt be-
foran mid-sittendum. Forṭhám aelc ṭhe hine up-ahefth 11
býth genytherod; and se-ṭhe hine nytherath, se bíth
up-ahafen. Ṭhá cwǽth he tó ṭhám ṭhe hine inláthode: 12
Ṭhónne ṭhú dést wiste oththe feorme, ne clypa ṭhú

ṭhíne frýnd, ne ṭhíne gebróthru, ne ṭhíne cuthan, ne ṭhíne wélegan néhgebúras; ṭhe-laes híg ṭhé agen
13 láthion, and ṭhú haebbe édleán. Ac ṭhónne ṭhú gebeórscype dó, clypa ṭhearfan, and wanhále, and healte,
14 and blinde: ṭhónne býst ṭhú eádig; forṭhám-ṭhe híg nabbath hwánon híg hyt ṭhé forgyldon; sóthlice hyt
15 bíth ṭhe forgolden on rihtwísra aerýste. Ṭhá ṭhys gehýrde sum of ṭhám sittendum, ṭhá cwáeth he, Eádig ys se ṭhe hláf yt on Godes ríce.

THYS GODSPEL GEBYRATH ON THONE THRYDDAN SUNNANDAEG OFER PENTECOSTEN.

16 Ṭhá sáede he hym: Sum man worhte mycele feorme,
17 and manege geláthode. Ṭhá sende he his ṭheowan tó ṭháere feorme tíman, ṭhaet he sáede ṭhám geláthedum ṭhaet híg cómon; forṭhám-ṭhe ealle ṭhing geárwe
18 wáeron. Ṭhá ongunnon híg ealle híg beládian. Se forma him sáede, Ic bóhte áenne tún; ic haebbe neóde ṭhaet ic fare and hine geseó: ic bidde ṭhé ṭhaet ṭhú
19 me beládige. Ṭhá cwáeth se other, Ic bóhte án getýme oxena; nú wille íc fáran and fandian hyra: nú bidde
20 ic ṭhé beláda me. Ṭhá cwáeth sum, Ic laedde wíf hám,
21 forṭhám ic ne máeg cuman. Ṭhá cyrde se ṭheowa, and cydde his hláforde ṭhaet. Ṭhá cwáeth se hláford mid ýrre tó ṭhám ṭheowan, Gá hrathe on ṭhá stráeta and on wic ṭhysse ceastre, and ṭhearfan, and wanhále, and
22 blinde, and healte, láed hider in. Ṭhá cwáeth se ṭheowa, Hláford, hyt ys gedón swá ṭhú bude, and nú-
23 gyt hér ys aemtig stow. Ṭhá cwáeth se hláford ṭhá tó ṭhám ṭheowan, Gá geond ṭhás wégas and hegas, and nýd híg ṭhaet híg gán in, ṭhaet mín hús síg gefylled.
24 Sóthlice ic eow secge, Ṭhaet nán ṭháera manna ṭhe geclypode synd ne onbyriath mínre feorme.

THYS GODSPEL SCEAL ON THONE FEORTHAN SUNNAN-DAEG OFER PENTECOSTEN.

XV. Sóthlice him geneálæhton mánfulle and synfulle, 1
thæt híg his word gehýrdon. Thá murcnedon thá 2
Fariséi and thá bóceras, and cwædon: Thes onfehth
synfulle, and mid him ytt. Thá cwæth he this bígspel 3
tó thám: Hwylc man ys of eow the haefth hund 4
sceápa, and gif he forlýst án of thám, hú ne forlæt he
thónne nygon and hund-nygontig on thám wéstene,
and gæth tó thám the forwearth, oth he hit fint?
And thónne he hit fint, he hit set on his exla ge- 5
blissiende. And thónne he hám cymth, he tó-somne 6
clypath hys frýnd and hys néhgebúras, and cwyth,
Blissiath mid me; forthám ic funde mín sceáp the
forwearth. Ic secge eow, thæt swá býth on heofone 7
blis be ánum synfullum the dæd-bóte déth, má thonne
ofer nygon and nygontigum rihtwisra the dæd-bóte
ne bethurfon. Oththe hwylc wíf haefth tyn scyllingas, 8
gif heó forlýst æenne scylling, hú ne onælth heó hyre
leoht-faet, and awent hyre hús, and sécth geornlice oth
heó hine fint? And thónne heó hine fint, heó clypath 9
hyre frýnd and néhgebúras, and cwyth, Blissiath mid
me; forthám ic funde minne scylling the ic forleás.
Ic secge eow, swá bith blis beforan Godes englum be 10
ánum synfullum the dæd-bóte déth.

THYS GODSPEL GEBYRATH ON SAETERNES-DAEG, ON THAERE OTHERE LENCTEN-WUCAN.

He cwæth: Sóthlice sum man haefde twégen suna. 11
Thá cwæth se gingra tó his faeder, Faeder, syle me 12
minne dæl thínre æhte the me tó gebyreth. Thá
dælde he hym hys æhte. Thá, aefter feawa dagum, 13
ealle his thing gegaderode se gingra sunu, and ferde
wraeclice on feorlen rice, and forspilde thær his æhta,

14 lybbende on his gǽlsan. Þá he híg haefde ealle
amyrrede, þá wearth mycel hunger on þám ríce;
15 and he wearth waedla. Þá ferde he and folgode
ánum burh-sittendum men þaes ríces; þa sende he
16 hine tó his túne, þaet he heolde hys swýn. Þá
gewilnode he his wambe gefyllan of þám beán-coddum
17 þe þá swýn ǽeton: and him man ne sealde. Þá
beþóhte he hine, and cwǽeth, Eálá hú fela yrthlinga
on mínes faeder húse hláf genóhne habbath, and ic hér
18 on hungre forweorthe! Ic aríse, and ic farc tó mínum
19 faeder, and ic secge him, Eálá faeder, ic syngode on
heofenas, and beforan þé, nú ic neom wyrthe þaet ic
beó þín sunu nemned: dó me swá ǽenne of þínum
20 yrthlingum. And he arás þá, and cóm tó his faeder.
And þá-gyt, þá he wǽes feor his faeder, he hyne
geseáh, and wearth mid mild-heortnesse astyred, and
21 agen hine arn, and hine beclypte, and cyste hine. Þá
cwǽeth his sunu, Faeder, ic syngode on heofen, and
beforan þé, nú ic ne eom wyrthe þaet ic þín sunu
22 beó genemned. Þá cwǽeth se faeder tó his þeowum,
Bringath rathe þone selestan gegyrelan, and scrýdath
hine; and syllath him hring on his hand, and gescý tó
23 his fótum: and bringath án faett stýric, and ofsleáth;
24 and uton etan, and gewistfullian: forþám þes mín
sunu wǽes dead, and he ge-edcucode; he forwearth,
and he ys gemet. Þá ongunnon híg gewistlǽecan.
25 Sóthlice his yldra sunu wǽes on aecere; and he cóm:
and þá he þám húse geneálǽehte, he gehýrde þone
26 sweg and þaet wered. Þá clypode he ǽenne þeow,
27 and acsode hine hwaet þaet wǽere. Þá cwǽeth he,
Þín bróther cóm, and þín faeder ofslóh án faett cealf;
28 forþám-þe he hine hálne onfeng. Þá gebealh he
hine, and nolde in-gán: þá eóde his faeder út, and
29 ongan hine biddan. Þá cwǽeth he, his faeder and-
swariende, Efne, swá fela geára ic þé þeowode, and

ic naefre ṭhín bebod ne forgýmde, and ne sealdest ṭhú me naefre án ticcen, ṭhaet ic mid mínum freóndum gewistfullode: ac syththan ṭhes ṭhín sunu cóm, ṭhe hys spéde mid myltystrum amyrde, ṭhú ofslóge him faett cealf. Ṭhá cwaéth he, Sunu, ṭhú eart symle mid me, and eálle míne ṭhing synd ṭhíne; ṭhé gebyrede gewistfullian and geblissian: forṭhám ṭhes ṭhín bróther waés dead, and he ge-edcucode; he forwearth, and he ys gemet.

THYS GODSPEL GEBYRATH ON THAERE TEOTHAN WUCAN OFER PENTECOSTEN.

XVI. Ṭhá cwaéth he tó his leorning-cnyhtum: Sum wélig man waés, se haefde sumne geréfan, se wearth with hine forwreged, swylce he his gód forspilde. Ṭhá clypode he hine, and saéde him, Hwí gehýre ic ṭhys be ṭhé? agyf ṭhíne scíre; ne miht ṭhú leng tún-scíre bewitan. Ṭhá cwaéth se geréfa on his geṭhanc, Hwaet dó ic? forṭhám-ṭhe mín hláford míne geréf-scíre fram me nymth: ne maeg ic delfan; me sceámath ṭhaet ic waedlige. Ic wát hwaet ic dó, ṭhaet híg me on heora hús onfón, ṭhónne ic bescíred beó fram tún-scíre. Ṭhá ṭhá gafol-gyldan gegaderode waéron, ṭhá saéde he ṭhám forman, Hú mycel sceallt ṭhú mínum hláforde? Ṭhá saéde he, Hund sestra éles. Ṭhá saéde he him, Nim ṭhíne fethere, and site hrathe, and wrít fiftig. Ṭhá saéde he othrum, Hú mycel scealt ṭhú? Ṭhá cwaéth he, Hund mittena hwaétes. Ṭhá cwaéth he, Nim ṭhíne stafas, and wrít hund-eahtatig. Ṭhá hérede se hláford ṭhaére unrihtwísnesse tún-geréfan, forṭhám-ṭhe he gleáwlice dyde; forṭhám-ṭhe ṭhysse worulde bearn synd gleáwran ṭhysses leohtes bearnum on ṭhysse cneorysse. And ic secge eow: Wyrcath eow frýnd of ṭhysse worulde-wélan unrihtwísnesse; ṭhaet híg onfón eow on éce eardung-stowa, ṭhónne ge geteóriath.

THYS GEBYRATH ON WODNES-DAEG, ON THAERE TEOTHAN WUCAN OFER PENTECOSTEN.

10 Se-ṭhe ys on lytlum getrýwe, se ys on máran getrýwe;
and se-ṭhe on lytlum unrihtwís, se ys eác on máran
11 unrihtwís. Gif ge on unrihtwísum woruld-wélan náeron
12 getrýwe, hwá betaecth eow ṭhaet eower ys? And gyf
ge on fremedum náeron getrýwe, hwá sylth eow ṭhaet
13 eower ys? Ne maeg nán ṭheow twám hláfordum
ṭheowian; oththe he áenne hátath, and otherne lufath;
oththe he ánum folgath, and otherne forhogath: and
14 ge ne magon Gode ṭheowian and woruld-wélan. Ṭhás
ṭhing ealle ṭhá Fariséi gehýrdon, ṭhá ṭhe gífre wáeron:
15 and híg hine taeldon. Ṭhá cwáeth he tó hym: Ge
synd ṭhe eow-sylfe beforan mannum gerihtwísiath;
sóthlice God can eowre heortan: forṭhám-ṭhe beforan
16 Gode ys ascuniendlic ṭhaet mannum heáh ys. Seó áe
and witegan oth Ióhannem; and of him is bódud Godes
17 ríce, and ealle on ṭhaet strangnysse wyrcath. Eáthre
ys ṭhaet heofon and eorthe gewiton, ṭhonne án staef of
18 ṭhaére áe fealle. Aelc man ṭhe his wíf forláet, and
other nimth, se unriht-háemth: and se-ṭhe ṭhaet for-
láetene wíf nimth, se unriht-háemth.

THYS GODSPEL GEBYRATH ON THONE OTHERNE SUNNAN-DAEG OFER PENTECOSTEN.

19 Sum wélig man wáes, and he wáes gescryd mid pur-
puran and mid twíne, and daeg-hwamlice riclice gewist-
20 fullode. And sum waedla wáes, on naman Lazarus, se
21 láeg on his dura, swythe forwúndod, and wilnode ṭhaet he
hine of his crumum gefylde, ṭhe of his beode feollon: and
him nán man ne sealde; ac húndas cómon, and his wúnda
22 liccedon. Ṭhá wáes geworden, ṭhaet se waedla forth-
ferde, and hine englas báeron on Abráhames greádan:
ṭhá wearth se wélega dead, and wáes on helle bebyrged.

Ṭhá ahóf he his eágan upp, ṭhá he on ṭhám tintregum 23
wáes, and geseáh feorran Abráham, and Lazarum on his
greádan. Ṭhá hrýmde he, and cwáeth, Eálá, faeder 24
Abráham, gemiltsa me, and send Lazarum, ṭhaet he
dyppe his fingres lith on waetere, and míne tungan
gecáele; forṭhám-ṭhe ic eom on ṭhysum líge cwylmed.
Ṭhá cwáeth Abráham, Eálá, sunu, geṭhenc ṭhaet ṭhú 25
gód onfenge on ṭhínum life, and gelíce Lazarus onfeng
yfel; nú ys ṭhes gefréfrod, and ṭhú eart cwylmed. And 26
on eallum ṭhyssum, betweox us and eow ys mycel
dwolma getrymed: ṭhá ṭhe wyllath heónon tó eow
faran ne magon; ne ṭhánon faran hidere. Ṭhá cwáeth 27
he, Faeder, ic bidde ṭhé, ṭhaet ṭhú sende hine tó mínes
faeder húse; ic haebbe fíf gebróthru, ṭhaet he cythe 28
heom, ṭhaet híg ne cumon on ṭhyssa tintrega stowe.
Ṭhá sáede Abráham him, Híg habbath Moysen and 29
witegan; hig hlyston hym. Ṭhá cwáeth he, Nese, 30
faeder Abráham; ac híg dóth dáed-bóte, gif hwylc of
deathe tó hym faerth. Ṭhá cwáeth he, Gif híg ne 31
gehýrath Moysen and ṭhá witegan, ne híg ne gelýfath,
ṭheáh hwylc of deathe aríse.

ST. JOHN'S GOSPEL.

THAET GODSPEL AEFTER IOHANNES GERECEDNYSSE.

I. On fruman wáes Word, and ṭhaet Word wáes mid 1
Gode, and God wáes ṭhaet Word. Ṭhaet wáes on 2
fruman mid Gode. Ealle ṭhing wáeron geworhte ṭhurh 3
hyne; and nán ṭhing náes geworht bútan him. Ṭhaet 4
wáes líf ṭhe on him geworht wáes, and ṭhaet líf wáes
manna leoht. And ṭhaet leoht lyht on ṭhystrum; and 5
ṭhystro ṭhaet ne genamon. Mann wáes fram Gode asend, 6
ṭhaes nama wáes Ióhannes. Ṭhes cóm tó gewitnesse, 7

ṭhaet he gewitnesse cythde be ṭhám Leohte, ṭhaet ealle
8 menn ṭhurh hyne gelýfdon. Nǽs he Leoht, ac ṭhaet he
9 gewitnesse forth-bǽre be ṭhám Leohte. Sóth Leoht
wǽs, ṭhaet onlyht aelcne cumendne man on ṭhysne
10 middan-eard. He wǽs on middan-earde, and middan-
eard wǽs geworht ṭhurh hine, and middan-eard hine ne
11 gecneów. Tó hys ágenum he cóm, and híg hyne ne un-
12 derfengon. Sóthlice swá-hwylce-swá hyne underfengon,
he sealde hym anweald ṭhaet híg wǽron Godes bearn,
13 ṭhám ṭhe gelýfath on his naman: ṭhá ne synd acennede
of blódum, ne of flaesces willan, ne of weres willan; ac
14 híg synd of Gode acennede. And ṭhaet Word wǽs
flaesc geworden, and eardode on us (and we gesawon
hys wuldor, swylce án-cennedes wuldor of Faeder),
ṭhaet wǽs full mid gyfe and sóthfaestnysse.

THYS GODSPEL GEBYRATH THRYM WUCON AER MYDDAN-WINTRAN, ÒN THONE FRIGE-DAEG.

15 Ióhannes cyth gewitnesse be him, and clypath, ṭhus
cwethende: Ṭhes wǽs ṭhe ic sǽde, Se ṭhe tó cumanne
ys aefter me wǽs geworden beforan me; forṭhám he
16 wǽs ǽr ṭhonne ic. And of his gefyllednesse we ealle
17 onfengon gyfe for gyfe. Forṭhám-ṭhe ǽe wǽs geseald
ṭhurh Moysen, and gyfu, and sóthfaestnes ys geworden
18 ṭhurh Hǽlend Crist. Ne geseáh naefre nán man God;
búton se án-cenneda Sunu hit cythde, se ys on hys
19 Faeder bearme. And ṭhaet ys Ióhannes gewitnes.

THYS GEBYRATH ON THONE SUNNAN-DAEG AER MYDDAN-WYNTRA.

Ṭhá ṭhá Iudéas sendon heora sacerdas and heora diá-
conas fram Ierúsalem tó hym, ṭhaet híg acsodon hine,
20 and ṭhus cwǽdon: Hwaet eart ṭhú? And he cythde,
and ne withsóc, and ṭhus cwǽth: Ne eom ic ná Crist.
21 And híg acsodon hine, and ṭhus cwǽdon: Eart ṭhú

Elías? And he cwǽth: Ne eom ic hit. Ṭhá cwǽdon híg: Eart ṭhú witega? And he andwyrde, and cwǽth: Nic. Híg cwǽdon tó him: Hwaet eart ṭhú? ṭhaet we andwyrde bringon ṭhám ṭhe us tó ṭhé sendon. Hwaet segst ṭhú be ṭhé-sylfum? He cwǽth: Ic eom clypiendes stefn on wéstene, Gerihtath Dryhtnes wég, swá se witega Isaías cwǽth. And ṭhá ṭhe ṭhaer asende wǽron, ṭhá wǽron of Sundor-hálgon. And híg acsodon hine, and cwǽdon tó him: Hwí fullast ṭhú, gif ṭhú ne eart Crist, ne Elías, ne witega? Ióhannes him andswarode: Ic fullige on waetere; tó-myddes eow stód ṭhe ge ne cunnon. He ys-ṭhe aefter me tóweard ys, se wǽs geworden beforan me; ne eom ic wyrthe ṭhaet ic unbinde his sceó-ṭhwang. Ṭhás ṭhíng wǽron gewordene on Bethanía begeondan Iórdanen, ṭhaer Ióhannes fullode.

THYS GEBIRATH ON THONE VIII. DAEG GODES AETYWEDNYSSE.

Othre daege Ióhannes geseáh ṭhone Hǽlend tó hym cumendne, and cwǽth: Hér ys Godes Lamb; hér ys se ṭhe déth awég middan-eardes synne. Ṭhes ys be ṭhám ic sǽde, Aefter me cymth wer ṭhe beforan me geworden wǽs; forṭhám-ṭhe he wǽs aer ṭhonne ic. And ic hyne nyste; ac ic cóm and fullode on waetere, tó-ṭhám-ṭhaet he wǽre geswutelod on Israhela folce. And Ióhannes cythde gewitnesse, cwethende: Ṭhaet ic geseáh nyther-cumendne Gást of heofenum, swá-swá culfran, and wunode ofer hyne. And ic hyne ne cuthe; ac se-ṭhe me sende tó fullianne on waetere, he cwǽth tó me, Ofer ṭhone-ṭhe ṭhú gesýhst nyther-stígendne Gást, and ofer hyne wuniendne, ṭhaet ys se ṭhe fullath on Hálgum Gáste. And ic geseáh, and gewitnesse cythde ṭhaet ṭhes is Godes Sunu.

THYS SCEAL ON ST. ANDREAS MAESSE-AEFEN.

35 Eft othre daege stód Ióhannes, and twégen of his leorn-
36 ing-cnyhtum; and he cwǽth, ṭhá he geseáh ṭhone
37 Hǽlend gangendne: Hér ys Godes Lamb! Ṭhá ge-
hýrdon hine twégen leorning-cnyhtas specende, and
38 fylidon ṭhám Hǽlende. Ṭhá beseáh se Hǽlend, and
geseáh híg hym fyliende, and cwǽth tó hym: Hwaet
séce gyt? Híg cwǽdon tó hym: Rabbí (ṭhaet ys
gecweden and gereht, Láreow), hwǽr eardast ṭhú?
39 He cwǽth tó hym: Cumath and geseóth. Híg cómon
and gesawon hwǽr he wunode, and mid hym wunodon
40 on ṭhám daege; hit wǽs ṭhá seó teothe tíd. Andréas,
Símones bróther Pétres, wǽs other of ṭhám twám, ṭhá
41 gehýrdon aet Ióhanne, and him fyligdon. Ṭhes gemette
42 ǽrest Símonem his bróther, and cwǽth tó him: We
gemetton Messíam, ṭhaet is gereht, Crist. And híg
gelaeddon hine tó ṭhám Hǽlende. Ṭhá beheold se
Hǽlend hine, and cwǽth: Ṭhú eart Símon, Iónan
sunu; ṭhú býst genemned Céphas, ṭhaet ys gereht,
43 Pétrus. On mergen he wolde faran on Galiléa, and he
gemette Philippus; and se Hǽlend cwǽth tó him:
44 Fylig me. Sóthlice Philippus wǽs fram Bethsaída,
45 Andréas ceastre, and Pétres. Philippus gemette Na-
thanahel, and cwǽth tó hym: We gemetton ṭhone
Hǽlend, Iósepes sunu, of Nazareth, ṭhone wrát Moyses
46 and ṭhá witegan on ṭhǽre ǽe. And Nathanahel cwǽth
tó hym: Maeg ǽnig-ṭhing gódes beón of Nazareth?
47 Philippus cwǽth tó hym: Cum and geseóh. Ṭhá
geseáh se Hǽlend Nathanahel tó hym cumendne, and
cwǽth be hym: Hér ys Israhelisc wer, on ṭhám nis
48 nán facn. Ṭhá cwǽth Nathanahel tó him: Hwánon
cuthest ṭhú me? Ṭhá andswarode se Hǽlend, and
cwǽth tó him: Ic geseáh ṭhé ṭhá ṭhú wǽre under
ṭhám fic-treowe, ǽrṭhám-ṭhe Philippus ṭhé clypode.

Hym andswarode ṭhá Nathanahel, and ṭhus cwǽeth: 49
Rabbí, ṭhú eart Godes Sunu, and ṭhú eart Isráhela
Cining. Ṭhá cwǽeth se Hǽelend tó hym: Ṭhú gesýhst 50
máre ṭhonne ṭhis sý; forṭhám-ṭhe ṭhú gelýfdest, ṭhá
ic cwǽeth ṭhaet ic gesawe ṭhé under ṭhám fic-treowe.
And he sǽede him: Sóth ic secge eow, ge geseóth 51
opene heofenas, and Godes englas up-stígende and
nyther-stígende ofer Mannes Sunu.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, THAERE OTHRE WUCAN OFER EPIPHANIA DOMINI.

II. On ṭhám ṭhryddan daege wǽeron gifta gewordene 1
on Chanáa Galiléae; and ṭhaes Hǽelendes moder wǽes
ṭhǽer: sóthlice se Hǽelend and hys leorning-cnyhtas 2
wǽeron geláthode tó ṭhám giftum. And ṭhá ṭhaet wín 3
geteórode, ṭhá cwǽeth ṭhaes Hǽelendes moder tó him:
Híg nabbath wín. Ṭhá cwǽeth se Hǽelend tó hyre: Lá 4
wíf, hwaet ys me and ṭhé? gyt mín tíma ne cóm. Ṭhá 5
cwǽeth ṭhaes Hǽelendes moder tó ṭhám ṭhenum: Dóth
swá-hwaet-swá he eow secge. Ṭhaer wǽeron sóthlice a- 6
sette syx stǽenene waeter-fatu, aefter Iudéa geclǽensunge,
aelc wǽes on twégra sestra geméte, oththe on ṭhreóra.
Ṭhá beád se Hǽelend ṭhaet híg ṭhá fatu mid waetere 7
gefyldon. And híg gefyldon ṭhá oth ṭhone brerd. Ṭhá 8
cwǽeth se Hǽelend: Hládath nú, and berath ṭhǽere
dryhte ealdre. And híg namon. Ṭhá se dryhte-ealdor 9
ṭhaes wínes onbyrgde, ṭhe of ṭhám waetere geworden
wǽes, he nyste hwánon hit cóm: (ṭhá ṭhenas sóthlice
wiston, ṭhe ṭhaet waeter hlódon;) se dryhte-ealdor
clypode ṭhone brýd-guman, and cwǽeth tó him: Aelc 10
man sylth ǽerest gód wín; and ṭhónne híg druncene
beóth, ṭhaet ṭhe wyrse býth: ṭhú geheolde ṭhaet góde
wín oth ṭhys. Ṭhys wǽes ṭhaet forme tácn ṭhe se Hǽe- 11
lend worhte on Chanáa Galiléae, and geswutelode hys
wuldor; and hys leorning-cnyhtas gelýfdon on hine.

THYS GODSPEL SCEAL ON FRIGE-DAEG, ON THAERE FORMAN LENCTEN-WUCAN.

V. Aefter ṭhyssum wǽs Iudéa freóls-daeg, and se
2 Hǽlend fór tó Hierúsalem. On Hierúsalem ys án mére,
se is genemned on Ebreïsc Betzaída; se mére haefth fíf
3 porticas. On ṭhám porticon láeg mycel maenigeo ge-
adledra, blindra, and healtra, and forscruncenra, and
4 ge-anbídedon ṭhaes waeteres styrunge. Dryhtenes engel
cóm tó his tíman on ṭhone mére, and ṭhaet waeter wǽs
astyred; and se ṭhe rathost cóm on ṭhone mére, aefter
ṭhaes waeteres styrunge, wearth gehǽled fram swá-
5 hwylcere untrumnysse swá he on wǽs. Ṭhǽr wǽs
sum man eahta and ṭhrittig wintra on his untrumnysse.
6 Ṭhá se Hǽlend geseáh ṭhysne licgan, and wiste ṭhaet he
lange hwýle ṭhǽr wǽs, ṭhá cwǽth he tó him: Wylt ṭhú
7 hál beón? Ṭhá andswarode se seoca him, and cwǽth:
Dryhten, ic naebbe nǽnne man ṭhaet me dó on ṭhone
8 mére, ṭhónne ṭhaet waeter astyred bíth; ṭhónne ic
cume, ṭhónne bíth other beforan me. Ṭhá cwǽth se
9 Hǽlend tó him: Arís, nim ṭhín bed, and gá. And se
man wǽs sona hál; and he nam his bed, and eóde.
10 Hyt wǽs reste-daeg on ṭhám daege. Ṭhá cwǽdon
ṭhá Iudéas tó ṭhám ṭhe ṭhǽr gehǽled wǽs: Hit is
reste-daeg; nis ṭhé alýfed ṭhaet ṭhú ṭhín bed bere.
11 He andswarode him, and cwǽth: Se-ṭhe me gehǽlde,
12 se cwǽth tó me, Nim ṭhín bed, and gá. Ṭhá acsedon
híg hine, Hwaet se man wǽre, ṭhe ṭhé sǽde, Nim ṭhín
13 bed, and gá? Se ṭhe ṭhǽr gehǽled wǽs, nyste hwá
hyt wǽs; se Hǽlend sóthlice beáh fram ṭhǽre ge-
14 gaderunge. Aefter-ṭhám se Hǽlend hine gemette on
ṭhám temple, and cwǽth tó hym: Nú, ṭhú eart hál
geworden, ne synga ṭhú, ṭhý-laes ṭhé on sumum thing-
15 um wyrs getíde. Ṭhá fór se man, and cydde hit ṭhám
Iudéum, ṭhaet it wǽs se Hǽlend ṭhe hyne hǽlde.

Forþḥám þá Iudéas éhton þone Haélend, forþḥám-þe 16
he dyde þás þing on reste-daege.

THYS SCEAL ON TYWES-DAEG, ON THAERE FIFTAN WUCAN INNAN LENCTENE.

VII. Syththan fór se Haélend tó Galiléa; he nolde 1
faran tó Iudéa, forþḥám-þe þá Iudéas hyne sóhton,
and woldon hyne ofsleán. Hit wæs gehende Iudéa 2
freóls-daege. His bróthru cwædon tó him: Far heónon, 3
and gá on Iudéa-land, þaet þíne leorning-cnyhtas ge-
seón þá weorc þe þú wyrcst. Ne déth nán man nán 4
þing on diglum, ac secth þaet hit open sý. Gif þú
þás þing dést, geswutela þé-sylfne middan-earde.
Witodlice ne his mágas ne gelýfdon on hyne. Þá 5
cwæth se Haélend tó hym: Gyt ne cóm mín tíd; eower 6
tíd ys symle geáru. Ne maeg middan-card eow hátian; ac 7
he hátath me, forþḥám ic cythe gewitnesse be him, þaet
his weorc synd yfele. Fare ge tó þison freóls-daege; 8
ic ne fare tó þison freóls-daege; forþḥám mín tíd nys
gyt gefylled. He wunode on Galiléa, þá he þás þing 9
sæde. Eft þá his bróthru fóron, þá fór he eác tó 10
þám freóls-daege, naes ná openlice, ac digollice. Þá 11
Iudéas hyne sóhton on þám freóls-daege, and cwædon:
Hwáer ys he? And mycel gehlýd wæs on þáere 12
maenio be him; sume cwædon: He ys gód; othre
cwædon: Nese; ac he beswicth þis folc. Þeáh- 13
hwaethere ne spæc nán man openlice be him, for þáera
Iudéa ege.

THYS GODSPEL GEBYRATH ANUM DAEGE AER MYD-FAESTENE.

VIII. Se Haélend fór on Oliuetes dúne; and cóm eft 1
on daeg-red tó þám temple, and eall þaet folc cóm tó 2
him; and he sæt, and láerde híg. Þá laeddon þá 3
Phariséi and þá bóceras tó him án wíf seó wæs aparod
on unriht-háemede, and setton híg tó-middes heora, and 4

cwǽdon tó him: Láreow, ṭhis wíf wǽs afunden on un-
5 rihton háemede. Moyses us bebeád on ṭhǽre ǽe, ṭhaet
we sceoldon ṭhus gerade mid stánum oftorfian; hwaet
6 cwyst ṭhú? Ṭhis híg cwǽdon his fandiende, ṭhaet híg
hine wrehton. Se Hǽlend abeáh nyther, and wrát mid
7 his fingre on ṭhǽre eorthan. Ṭhá híg ṭhurhwunedon
hine acsiende, ṭhá arás he upp, and cwǽth tó him:
Lóca, hwylc eower síg synleás, weorpe ǽerest stán on
8 híg. And he abeáh eft, and wrát on ṭhǽre eorthan.
9 Ṭhá híg ṭhis gehýrdon, ṭhá eódon híg út, án aefter
ánum; and he gebád ṭhǽr sylf, and ṭhaet wíf stód
10 ṭhǽr on middan. Se Hǽlend arás upp, and cwǽth tó
hyre: Wíf, hwǽr synd ṭhá ṭhe ṭhé wregdon? ne for-
11 démde ṭhé nán man? And heó cwǽth: Ná, Dryhten.
And se Hǽlend cwǽth: Ne ic ṭhé ne fordéme; dó gá,
and ne synga ṭhú naefre má.

THYS GODSPEL SCEAL ON THAERE MYD-FAESTENES WUCAN, ON SAETERNES-DAEG.

12 Eft se Hǽlend spráec ṭhás ṭhing tó hym, and cwǽth:
Ic eom middan-eardes leoht; se-ṭhe me fylith, ne gǽth
13 he ná on ṭhystro, ac he haefth lífes leoht. Ṭhá Phari-
séi cwǽdon tó hym: Ṭhú cythst gewitnesse be ṭhé-
14 sylfum; nis ṭhín gewitnes sóth. Se Hǽlend andswa-
rode, and cwǽth tó hym: Gyf ic cythe gewitnesse
be me-sylfum, mín gewitnes ys sóth; forṭhám-ṭhe ic
wát hwánon ic cóm, and hwyder ic gá; ge nyton hwánon
15 ic cóm, ne hwyder ic gá. Ge démath aefter flaesce; ic
16 ne déme nánum men. And gif ic déme, mín dóm is
sóth; forṭhám-ṭhe ic ne eom ána, ac ic and se Faeder
17 ṭhe me sende. And on eowre ǽe is awriten, ṭhaet twé-
18 gra manna gewitnes is sóth. Ic eom ṭhe cythe gewit-
nesse be me-sylfum, and se Faeder ṭhe me sende cyth
19 gewitnesse be me. Witodlice híg cwǽdon tó him:
Hwǽr is ṭhín faeder? Se Hǽlend him andswarode,

and cwǽth: Ne cunne ge me, ne mínne Faeder; gyf ge me cuthon, wén is ṭhaet ge cuthon mínne Faeder. Ṭhás word he spǽc aet ceáp-sceamele; and nán man hyne ne nam; forṭhám-ṭhe hys tíd ne cóm ṭhá-gyt. Witodlice eft se Hǽlend cwǽth tó him:

THYS GODSPEL SCEAL ON MONAN-DAEG, ON THAERE OTHRE LENCTEN-WUCAN.

Ic fare, and ge me secath, and ge sweltath on eowre synne; ne mage ge cuman ṭhyder ic fare. Ṭhá cwǽdon ṭhá Iudéas; Cwethe ge ofslýhth he hine-sylfne? forṭhám he segth, Ge ne magon cuman ṭhyder ic fare. Ṭhá cwǽth he tó him: Ge synd nythane, and ic eom ufane; ge synd of ṭhysum middan-earde; ic ne eom of ṭhysum middan-earde. Ic eow sǽde, ṭhaet ge sweltath on eowrum synnum; gif ge ne gelýfath ṭhaet ic hit sý, ge sweltath on eowre synne. Ṭhá cwǽdon híg tó hym: Hwaet eart ṭhú? Se Hǽlend cwǽth tó him: Ic eom fruman ṭhe tó eow sprece. Ic haebbe fela be eow tó sprecanne and tó démanne; ac se ṭhe me sende is sóthfaest; and ic sprece on middan-earde ṭhá ṭhing ṭhe ic aet him gehýrde. And híg ne undergeton ṭhaet he tealde him God tó Faeder. Se Hǽlend cwǽth tó him: Ṭhónne ge Mannes Sunu up-ahebbath, ṭhónne gecnáwe ge ṭhaet ic hit eom, and ic ne dó nán ṭhing of me-sylfum; ac ic sprece ṭhás ṭhing swá Faeder me lǽrde. And se ṭhe me sende is mid me, and he ne forlǽt me ǽenne; forṭham-ṭhe ic wyrce symle ṭhá ṭhing ṭhe him synd gecweme. Ṭhá he ṭhás ṭhing spǽc, manege gelýfdon on hine.

THYS GODSPEL GEBYRATH TO ST. VITALIS MAESSAN.

XV. Ic eom sóth wín-eard, and mín Faeder ys eorthtilia. He déth aelc twig awég on me ṭhe blǽda ne byrth; and he feormath aelc ṭhaéra ṭhe blǽda byrth,

3 ṭhaet hyt bere blǽeda ṭhe swithor. Nú ge synd clǽene
4 for ṭhǽere spraece ṭhe ic tó eow sprǽc. Wuniath on
me, and ic on eow. Swá twig ne maeg blǽeda beran
him-sylf, búton hit wunige on wín-earde, swá ge ne
5 magon eác, búton ge wunion on me. Ic eom wín-eard,
and ge synd twigu; se-ṭhe wunath on me, and ic on
him, se byrth mycle blǽeda; forṭhám ge ne magon nán
6 ṭhing dón bútan me. Gif hwá ne wunath on me, he
býth aworpen út swá twig, and fordrúwath; and híg
gaderiath ṭhá, and dóth on fýr, and híg forbyrnath.

THYS GODSPEL SCEAL ON WODNES-DAEG, OFER ASCENSIO DOMINI.

7 Gif ge wuniath on me, and míne word wuniath on eow,
biddath swá-hwaet-swá ge wyllon, and hit býth eower.
8 On ṭhám ys mín Faeder geswutelod, ṭhaet ge beron
9 mycle blǽeda, and beón míne leorning-cnyhtas. And
ic lufode eow swá Faeder lufode me; wuniath on mínre
10 lufe. Gif ge míne bebodu gehealdath, ge wuniath on
mínre lufe; swá ic geheold mínes Faeder bebodu, and
11 ic wunige on his lufe. Ṭhás ṭhing ic eow sǽde, ṭhaet
mín gefeá sý on eow, and eower gefeá sý gefullod.

THYS GEBYRATH TO THAERA APOSTOLA MAESSE-DAGON.

12 Ṭhis ys mín bebod, ṭhaet ge lufion eow gemǽnelice,
13 swá ic eow lufode. Naefth nán man máran lufe ṭhonne
14 ṭheós ys, ṭhaet hwá sylle his líf for his freóndum. Ge
synd míne frýnd, gif ge dóth ṭhá ṭhing ṭhe ic eow
15 bebeóde. Ne telle ic eow tó ṭheowan; forṭhám se
ṭheowa nát hwaet se hláford déth: ic tealde eow tó
freóndum; forṭhám ic cythde eow ealle ṭhá ṭhing ṭhe
16 ic gehýrde aet mínum Faeder. Ne gecure ge me, ac
ic geceás eow, and ic sette eow, ṭhaet ge gán and
blǽeda beron, and eowre blǽeda gelǽeston; ṭhaet Faeder
sylle eow swá-hwaet-swá ge biddath on mínum naman.

AND THYS GEBYRATH TO THAERA APOSTOLA MAESSE-DAGON.

Ṭhás ṭhing ic eow beóde, ṭhaet ge lufion eow gemǽene- 17
lice. Gif middan-eard eow hátath, witath ṭhaet he 18
hátede me ǽer eow. Gif ge of middan-earde wǽeron, 19
middan-eard lufode ṭhaet his wǽes; forṭhám-ṭhe ge ne
synd of middan-earde, ac ic eow geceás of middan-
earde, forṭhíg middan-eard eow hátath. Gemunath 20
mínre spraece ṭhe ic eow sǽede, Nis se ṭheowa mǽrra
ṭhonne his hláford. Gif híg me éhton, híg wyllath
éhtan eower; gif híg míne spraece heoldon, híg heal-
dath eác eowre. Ac ealle ṭhás ṭhing híg dóth eow for 21
mínum naman; forṭhám-ṭhe híg ne cunnon ṭhone ṭhe
me sende. Gif ic ne cóme, and tó him ne spraece, 22
naefdon híg náne synne; nú híg nabbath náne láde be
heora synne. Se ṭhe me hátath, hátath mínne Faeder. 23
Gif ic náne weorc ne worhte on him, ṭhe nán other ne 24
worhte, naefdon híg náne synne; nú híg gesawon, and
híg hátedon aegṭher-ge me, ge mínne Faeder. Ac 25
ṭhaet scó spraec sý gefylled ṭhe on hyra ǽe awriten ys,
Ṭhaet híg hátedon me búton gewyrhtum.

THYS GEBYRATH ON SUNNAN-DAEG, OFER ASCENSIO DOMINI.

Ṭhónne se Fréfriend cymth, ṭhe ic eow sende fram 26
Faeder, sóthfaestnysse Gást, ṭhe cymth fram Faeder,
he cyth gewitnesse be me; and ge cythath gewitnesse, 27
forṭhám ge wǽeron fram fruman mid me.

XVI. Ṭhás ṭhing ic eow sǽede, ṭhaet ge ne swicion. 1
Híg dóth eow of gesomnungum; ac seó tíd cymth, 2
ṭhaet aelc ṭhe eow ofslýhth, wénth ṭhaet he ṭhenige
Gode. And ṭhás ṭhing híg dóth, forṭhám-ṭhe híg ne 3
cuthon mínne Faeder, ne me. Ac ṭhás ṭhing ic eow 4
sǽede, ṭhaet ge gemunon, ṭhónne heora tíd cymth,
ṭhaet ic hit eow sǽede. Ne sǽede ic eow ṭhás ṭhing
aet fruman, forṭhám-ṭhe ic wǽs mid eow.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, ON THAERE FEORTHAN WUCAN OFER EASTRON.

5 Nu ic fare tó ṭhám ṭhe me sende, and eower nán ne
6 acsath me, Hwyder ic fare? Ac forṭhám-ṭhe ic spraec
ṭhás ṭhing tó eow, unrótnys gefylde eowre heortan.
7 Ac ic eow secge sóthfaestnysse; Eow fremath ṭhaet ic
fare; gif ic ne fare, ne cymth se Frefriend tó eow;
8 witodlice gif ic fare, ic hyne sende tó eow. And ṭhónne
he cymth, he ṭhywth ṭhysne middan-eard be synne,
9 and be rihtwisnesse, and be dóme: be synne, forṭhám
10 hig ne gelyfdon on me; be rihtwisnysse, forṭhám ic
11 fare tó Faeder, and ge me ne geseóth; be dóme, forṭham
12 ṭhyses middan-eardes ealdor ys gedémed. Gyt ic
haebbe eow fela tó secganne, ac ge hyt ne magon nú
13 acuman. Ṭhónne ṭhaere sóthfaestnysse Gást cymth,
he laerth eow ealle sóthfaestnysse; ne sprycth he of
him-sylfum, ac he sprycth ṭhá ṭhing ṭhe he gehyrth;
14 and cyth eow ṭhá ṭhing ṭhe tówearde synd. He me
geswutelath; forṭhám he nimth of minum, and cyth
15 eow. Ealle ṭhá ṭhing ṭhe min Faeder haefth synd
mine; forṭhig ic cwaeth, ṭhaet he nimth of minum, and
cyth eow.

II. FROM A PARAPHRASE OF THE BOOK OF PSALMS.

SEALM I.

1. Eádig býth se wer ṭhe ne gáeth on geṭheáht unrihtwísra, ne on ṭhám wége ne stent synfulra, ne on heora wol-berendum setle ne sitt;

2. Ac his willa býth on Godes áe, and ymb his áe he býth smeágende daeges and nihtes.

3. Hym býth swá ṭhám treowe, ṭhe býth aplantod neáh waetera rynum;

4. Ṭhaet sylth his waestmas tó rihtre tíde, and his leáf and his bláeda ne fealwiath, ne ne seáriath; eall him cymth tó góde ṭhaet ṭhaet he déth.

5. Ac ṭhá unrihtwísan ne beóth ná swylce, ne him eác swá ne limpth; ac hí beóth duste gelícran, ṭhónne hit wind tobláewth.

6. Ṭhý ne arísath ṭhá unrihtwísan on dómes daeg, ne ṭhá synfullan ne beóth on geṭheáhte ṭhaera rihtwísena.

7. Forṭhám God wát hwylcne wég ṭhá rihtwísan geeárnedon, ac ṭhá unrihtwísan cumath tó wítum.

SEALM II.

1. Hwý rýth aelc folc, and hwý smeágath hí unnýtt?

2. And hwý arísath eorth-cyningas, and ealdor-menn cumath tó-somne with Gode, and with ṭhám ṭhe he tó hláforde geceás, and gesmýrede?

3. Utan tobrecan heora bendas, and aweorpan heora geócu of us.

4. Forþám se God, þe on heofonum ys, híg gehyspth, and Drihten híg gescent.

5. And he clypath tó him on his ýrre, and gedrefth heora geþeáht.

6. And ic eom, þeáh, cyning geset fram Gode ofer his þone hálgan munt Sýon, tó-þám-þaet ic láere his willan and his áe.

7. Forþám cwáeth Drihten tó me: Þú eart mín sunu, nú tó-daeg ic þé acende.

8. Bidde me, and ic þé sylle þeóda tó ágnum yrfe, and þínne anwald ic gebráede ofer þeóda gemáero.

9. And ic gedó þaet þú heora wylst mid íserne gyrde, and hí miht swá eáthe abrecan, swá se crocc-wyrhta maeg ásenne croccan.

10. Ongytath nú, cyningas, and leorniath, ge dómeras, þe ofer eorthan démath.

11. Þeowiath Drihtne, and ondráedath hine; blissiath on Gode, and þeáh mid ege.

12. Onfóth láre, þý-laes eow God ýrre weorthe, and þý-laes ge wendon of rihtum wége.

13. Forþám þónne his ýrre býth onáeled, þónne beóth eádige, þá þe nú on hine getrýwath.

SEALM III.

1. Eálá, Drihten! hwí synt swá manige mínra feónda, þára þe me swencath? For-hwí arísath swá manige with me? Manige cwethath tó mínum móde, þaet hit naebbe náne háele aet his Gode.

2. Ac hit nis ná swá hý cwethath; ac þú eart, bútan aelcum tweón, mín fultum, and mín wuldor, and þú ahefst upp mín heáfod.

3. Mid mínre stemne ic cleopode tó Drihtne, and he me gehýrde of his þám hálgan munte.

4. Þá ongan ic slápan, and slep, and eft arás; forþám-þe Drihten me awehte, and me upp-aráerde.

5. Forþám ic me nú ná ondrǽede þúsendu folces, þeáh hí me útan ymb-þringon; ac þú, Drihten, aris, and gedó me hálne; forþám þú eart mín God.

6. Forþám þú of-slóge ealle þá þe me witherwearde wǽron bútan gewyrhton, and þára synfulra maegen þú gebryttest.

7. Forþám on þé ys eall úre hǽl, and úre tó-hópa, and ofer þín folc sý þín bletsung.

SEALM IV.

1. Þónne ic cleopode tó þé, þónne gehýrdest þú me, Drihten; forþám þú eart se þe me gerihtwísast, and on mínum earfothum and nearonessum, þú me gerýmdest.

2. Gemiltsa me, Drihten, and gehýr mín gebed.

3. Eálá, manna bearn! hú lange wylle ge beón swá heardheorte with Gode? And hwí lufige ge ídelnessa, and secath leásunga?

4. Wite ge þaet God gemyclade his þone gehálgodan, and he me gehýrth, þónne ic him tó clypige.

5. Þeáh hit gebyrige þaet ge onwóh ýrsion, ne scule ge hit nó þý hrathor þurh-teón, þe-laes ge syngion, and þaet unriht þaet ge smeágath on eowerum móde, forlǽtath, and hreówsiath þaes.

6. Offriath ge mid rihtwísnesse, and bringath þá góde tó lacum, and hópiath tó Drihtne.

7. Manig mann cwyth: Hwá taecth us teála, and hwá sylth us þá gód þe us man gehaet? and is þeáh geswutelod ofer us þín gifu, þeáh hí swá ne cwethon.

8. Þaet ys þaet þú sealdest blisse mínre heortan, and þín folc gemicladest, and him geníht hwǽtes, and wínes, and éles, and ealra góda, þeáh hí his þé ne þancion.

9. Ac gedó nú þaet ic móte on þám geníhte, and on þǽre sibbe slápan, and me gerestan; forþám þú, Drihten, synderlice me gesettest on blisse and on tó-hópan.

SEALM V.

1. Drihten, onfóh mín word mid ṭhínum eárum, and ongyt míne stemne and mín gehróp, and ṭhenc ṭhára worda mínra gebeda.

2. Forṭhám ic gebidde on daeg-red tó ṭhé; ac gedó ṭhaet ṭhú gehýre mín gebed, Drihten.

3. Ic stande on áer-mergen beforan ṭhé aet gebede, and seó ṭhé; forṭhám ṭhú eart se ylca God ṭhe nán unriht nelt.

4. Ne mid ṭhé ne wunath se yfel-willenda, ne ṭhá unrihtwísan ne wuniath beforan ṭhínum eágum.

5. Ṭhú hátast ealle ṭhá ṭhe unriht wyrcath, and ṭhaet ne forlaétath, ne his ne hreówsiath; and ṭhú for-dést ṭhá ṭhe symle leásunga specath.

6. And ṭhá man-slagan, and ṭhá swicolan ṭhú forsýhst.

7. Ic ṭhónne hópiende tó ṭhínre ṭhaére myclan mild-heortnesse, ic gange tó ṭhínum húse, Drihten, and me gebidde tó ṭhínum hálgan altare, on ṭhínum ege.

8. Drihten, laéd me on ṭhíne rihtwísnesse fram mínra feónda willan; geriht mínne wég beforan ṭhínre ansýne;

9. Forṭhám on mínra feónda muthe is leásung, and heora mód is swithe ídel.

10. Heora mód and heora wilnung ys swá deóp swá grundleás pytt, and heora tungan sprecath symle facn; ac dém him, Drihten.

11. And gedó ṭhaet hý naegon dón ṭhaet yfel ṭhaet hý ṭhencath and sprecath; ac be ṭhaére andefne, heora unrihtwísnesse fordríf hý; forṭhám hý ṭhé gremiath, and ṭhíne ṭheowas, Drihten.

12. And blission ealle ṭhá ṭhe tó ṭhé hópiath, and fáegnion on écnesse; and ṭhú wuna on him; and fáegnion ṭhín ealle ṭhá ṭhe lufiath ṭhínne naman.

13. Forṭhám ṭhú eart se Drihten ṭhe gebletsast and geblissast rihtwíse; ṭhú us gecoronadest and geweorthadest, and us gescýldest mid ṭhám scýlde ṭhínre wel-wilnesse.

SEALM VI.

1. Drihten, ne ṭhreá ṭhú me on ṭhínum ýrre, ne on ṭhínre hat-heortnesse ne swenc me.

2. Ac miltsa me, Dryhten, forṭhám ic eom unhál, and gehǽl me, forṭhám eall mín maegn, and ealle míne bán synt gebrytte and gedrefede, and mín sawl, and mín mód ys swythe gedrefed.

3. Eálá, Drihten, hú lange wylt ṭhú ṭhaet hit on ṭhám sý? Gehwyrf, lá Drihten! tó me, and alýs míne sawle, and gedó me hálne for ṭhínre mildheortnesse.

4. Forṭhám ṭhá deadan, ṭhe on helle beóth, ṭhín ne gemunon, ne ṭhé andettath, ne ne hériath, swá-swá we dóth.

5. Ic swince on mínre gránunge, and aelce niht on mínum bedde ic síce and wépe, and hwílum mín bedd waete mid teárum.

6. Míne eágan synt gedrefede for ýrre, and ic eom forealdod betweóh eallum mínum feóndum.

7. Gewítath fram me ealle ṭhá ṭhe unriht wyrcath; forṭhám-ṭhe Drihten hýrde míne wépendan stefne, and God gehýrde míne healsunge, and Drihten onfeng mín gebed.

8. Sceámion heora forṭhí, and sýn gedrefede ealle míne fýnd; and gán hý on earsling, and sceámion heora swithe hraedlice.

SEALM VII.

1. Drihten, mín God, tó ṭhé ic hópige; alýs me fram eallum ṭhám ṭhe mín éhtath, and gefritha me.

2. Ṭhaet naefre míne fýnd ne grípon míne sawle swá-swá leó; forṭhám ic nát calles hwá me ahredde and gehǽle, bútan ṭhú wylle.

3. Drihten, mín God, gif ic tó ṭhisum, ṭhe me nú swencath, ṭhaes ge-eárnod haebbe, ṭhaet hí nú dóth, othṭhe á̀enig unriht with hí gedón haebbe;

4. Oththe, furthum, him gulde yfel with yfle, swá-swá hí hit geworhton; ṭhónne ofsleán me míne fýnd orwígne, naes ṭhás ṭhe míne frýnd beón sceoldon.

5. And secon míne fýnd míne sawle, and ṭhá gefón, and oftredon on eorthan mín líf, and mínne weorthscipe tó duste gewyrcon.

6. Arís, Drihten, of ṭhínum ýrre, and sáer on mínra feónda mearce, and geweortha ṭhé-sylfne ṭhára.

7. Arís, Drihten, tó ṭhínum geháte, and dó swá-swá ṭhú gehete; gif ṭhú swá dést, ṭhónne cymth swithe mycel folc tó ṭhínum ṭheowdóme.

8. And ṭhú upp-astíhst, and hí mid ṭhé láetst tó heofonum: Drihten, dém folcum, and dém me.

9. Drihten, dém me aefter mínum gewyrhtan, and dém me aefter mínre unscáethfulnesse.

10. Ge-enda nú ṭhaet yfel ṭháera unrihtwísra, and gerece and geraed ṭhá rihtwísan; ṭhú, Drihten, ṭhe smeást heortan, and áedra and manna geṭhóhtas.

11. Mid rihte we secath fultum tó ṭhé, Drihten; forṭhám ṭhú gehálst ṭhá heortan rihtra geṭhóhta.

12. Ṭhe Drihten, ṭhe is rihtwís déma, and strang and geṭhyldig, hwaether he ýrsige aelce daege? Búte ge tó him gecyrron, se deofol cwécth his sweord tó eow;

13. And he bende his bogan, se is nú geáro tó sceótanne; he teohath ṭhaet he scyle sceótan ṭhaet deathes faet, and baernan ṭhá ṭhe hér byrnath on wraennesse, and on unṭheawum.

14. He centh aelc unriht, and hit cymth him sáre, and his geferum.

15. He adylf ṭhone pytt, and he hine ontýnth, and on ṭhone ylcan befylth.

16. Gehweorfe his sár on his heáfod, and on his braegn astíge his unriht.

17. Ic ṭhónne andette Drihtne aefter his rihtwísnesse, and hérie his ṭhone heán naman, and lófige.

SEALM VIII.

1. Eálá, Drihten úre God, hú wundorlic ṭhín nama ys geond ealle eorthan!

2. Forṭhám ahefen ys ṭhín myclung ofer heofonas; ge furthum, of ṭhaéra cilda muthe, ṭhe meolc sucath, ṭhú býst héred.

3. Ṭhaet he dóth tó bysmore ṭhínum feóndum; forṭhám ṭhú towyrpest ṭhíne fýnd, and ealle ṭhá ṭhe unrihtwísnesse ládiath and scýldath.

4. Ic ongite nú ṭhaet weorc ṭhínra fingra, ṭhaet synd heofonas, and mona, and steorran, ṭhá ṭhú astealdest.

5. Drihten, hwaet is se mann, ṭhe ṭhú swá myclum amanst? oththe hwaet is se mannes sunu, ṭhe ṭhú oft raedlice neósast?

6. Ṭhú hine gedést lytle laessan ṭhonne englas, ṭhú hine gewuldrast and geweorthast, and him sylst heáfod-gold tó maérthe, and ṭhú hine gesetest ofer ṭhín hand-geweorc.

7. Ealle gesceafta ṭhú legst under his fét, and under his anwald; sceáp and hrýtheru, and ealle eorthan nýtenu;

8. Fleógende fuglas, and saé-fiscas, ṭhá farath geond ṭhá saé-wégas.

9. Drihten, Drihten, úre God, hú wulderlic ṭhín nama ys geond ealle eorthan.

SEALM IX.

1. Ic andette Drihtne on ealre mínre heortan, and ic bódige ealle ṭhíne wundru.

2. And ic blissige, and faénige, and hérige ṭhínne naman, ṭhú heáh God!

3. Forṭhám ṭhú gehwyrfdest míne fýnd under-baec, and hí waéron ge-untrumode, and forwurdon beforan ṭhínre ansýne.

4. Forṭhám ṭhú démst mínne dóm and míne spraece, and eall for me dydest ṭhaet ic dón sceolde; ṭhú sitst on ṭhám heán setle, ṭhú ṭhe symle démst swithe rihte.

5. Þú þreást and bregst þá þeóda þe us þreatigath, and þá unrihtwísan forweorthath; and þú adilgast heora naman on worulda woruld.

6. Seó redelse, and þaet geþeáht úrra feónda geleórode, þá hí hit endian sceoldon, and heora þú towurpe ealle.

7. And heora gemynd onwég gewát mid þám myclan hlisan, and Drihten þurhwunath on écnesse.

8. And he geárwath his dóm-setl, and he démth ealre eorthan swythe emne.

9. He démth folcum mid rihte; he ys geworden frithstow þearfendra.

10. And gefultumend þú eart, Drihten, aet aelcre þearfe; forþý hópiath tó þé ealle þá þe witon þínne naman;

11. Forþám þú ne forlaétst nánne þára þe þé secth; hériath forþí Drihten, þone þe eardath on Síon;

12. And bódiath betweóh folcum his wundru; forþám he nis ná ofergeotol þára gebeda his þearfena, ac he is swythe gemyndig heora blód tó wrecanne.

13. Gemiltsa me, Drihten, and geseáh míne eáthmétto, hú earmne me habbath gedón míne fýnd; forþám þú eart se ylca God, þe me upp-ahófe fram deathes geátum, tó-þám-þaet ic bódade eall þín lóf on þám geátum þaére burge Hierúsalem.

14. Ic faégnie on þínre haélo, þe þú me sylest; and þá þeóda þe mín éhtath synt afaestnode on þám ylcan earfothum, þe hí me geteohhod haefdon, and heora fét synt gefangene mid þý ilcan gryne, þe hí me gehyd and gehealden haefdon.

15. Forþám býth Drihten on his rihtum dómum, and on his hand-geweorce býth gefangen se synfulla.

16. And þá unrihtwísan beóth gehwyrfede tó helle, and aelc folc þaéra þe God forgyt.

17. Forþám God ne forgyt his þearfan oth heora ende, ne heora geþyld ne forweorth oth ende.

18. Arís, Drihten, ṭhý-laes se yfel-willenda maege dón ṭhaet he wille; and gedó ṭhaet eallum folcum sý gedómed beforan ṭhé.

19. Gesete, Drihten, ofer hí sumne anwald, ṭhaet híg gelǽeron ṭhaet hí witon ṭhaet hí menn synt.

20. Drihten, hwí gewítst ṭhú swá feor fram us, and hwí noldest ṭhú cuman tó us, tó ṭhǽere tíde ṭhe us nýd-ṭhearf wǽes?

21. Ṭhónne se unrihtwísa ofermódigath, ṭhónne býth se earma ṭhearfa onǽeled, and gedrefed, and eác ge-unrót-sod; ac weorthon ṭhá unrihtwísan gefangene on ṭhám geṭhóhtum, ṭhe hí geṭhóht habbath.

22. Forṭhám se synfulla býth héred ṭhǽer he his yfelan willan wyrcth, and hine bletsiath ṭhá yfelan for his yfelan dǽedum.

23. Se synfulla bysmrath Drihten, and for ṭhǽere menigu his unrihtes, he ne geṭhencth ṭhaet God hit maege gewrecan.

24. Forṭhám he ne déth gód beforan his módes ansýne; forṭhám beóth his wégas and his weorc eal-néh unclǽene.

25. Forṭhám he naefth nán gemynd Godes dóma beforan his ansýne, ṭhaet he maege rixian, and wealdan ealra his feónda, and dón him tó yfele ṭhaet ṭhaet he wylle.

26. And he cwyth on his móde, Ne wyrth ṭhisses naefre nán wendung, bútan mycelre frecennesse mínra feónda.

27. His muth býth symle full wyrignessa, and bitera worda, and facnes, and scaruwa.

28. And under his tungan býth ealne wég othera manna sár and geswinc; he sitt symle on geṭheáhte mid ṭhám wélegum dygollice, tó-ṭhám-ṭhaet he maege fordón ṭhá unsceáthendan;

29. And ṭhreátath ṭhone earman mid his eágum, and settath his digollice, swá-swá leó déth of his hóle.

30. He setteth ṭhaet he bereáfige ṭhone earman, and ṭhaes wilnath; and ṭhónne he hine gefangen hafath mid

his gryne, ṭhónne genǽt he hine, and ṭhónne he hine haefth gewyldne, ṭhónne aginth he-sylf sígan, oththe afylth.

31. He cwǽth ǽr on his móde, Ne geṭhencth God ṭhyllices, ac ahwyrfth his eágan, ṭhaet he hit naefre ne gesýhth.

32. Arís, Drihten, mín God, and ahefe upp ṭhíne hand ofer ṭhá unrihtwísan, and ne forgyt ṭhone ṭhearfan on ende.

33. Forṭhám bysmrath se unrihtwísa Drihten; forṭhám he cwyth on his móde, Ne recth God, ṭheáh ic ṭhus dó.

34. Gesýhst ṭhú nú hwylc bróc, and hwylc sár we ṭhóliath and ṭhrowiath? Nú hit wǽre cyn ṭhaet ṭhú hit him wrǽece mid ṭhínre handa. Ic ṭhearfa eom, nú tó ṭhé forlǽeten; ṭhú eart fultumiend ṭhára ṭhe nabbath náther ne faeder ne modor.

35. Ṭhú forbrycst ṭhone earm, and ṭhaet maegen ṭhaes synfullan; forṭhý, ṭheáh hine hwá ahsode, forhwí he swá dyde? ṭhónne ne mihte he hit ná gereccan, ne geṭhafa beón nolde, ṭhaet he unteála dyde.

36. Drihten ríxath on écnesse, on ṭhisse worulde ge on ṭhǽre tó-weardan; forṭhǽm weorthath aworpene ṭhá synfullan of aegṭhrum his ríca.

37. Drihten gehýrth ṭhá wilnunga his ṭhearfena, and heora módes gýrnesse gehýrath ṭhíne eáran.

38. Dém nú, Drihten, ṭhearfe ṭhaes earman, and ṭhaes eáthmódan, ṭhaet se awyrgeda ne éce, ṭhaet he hine leng myclie ofer eorthan.

SEALM X.

1. Hwý lǽre me ṭhaet ic fleó geond muntas and geond wéstenu, swá spearwa; forṭhám ic getrýwe Drihtne?

2. Ic wát, ṭheáh, forṭhám-ṭhe ṭhá synfullan bendath heora bogan, and fyllath heora coceras mid flánum, tó-ṭhám-ṭhaet hí magon sceótan ṭhá unscyldigan heortan dygollice, ṭhónan hí laest wénath.

3. Forþám hí wilniath þaes þe hí magon, þaet hí toweorpon þaet God geteohhod haefth tó wyrcanne; hwaet dyde ic unscyldiga with hí, oththe hwaet maeg ic nú dón?

4. Drihten ys on his hálgan temple, se Drihten se þaes setl ys on heofenum.

5. His eágan lóciath on his earman þearfan, his braewas ahsath manna bearn.

6. Se ylca Drihten ahsath rihtwíse and unrihtwíse; forþám se-þe lufath unriht, he hátath his ágene sawle.

7. Drihten onsent manigra cynna wítu, swá-swá regn, ofer þá synfullan; and hí gewyrpth mid gryne, and he onsent fýr ofer híg, and ungemétlice háeto þáere sunnan, and wol-berende windas, mid þyllicum, and mid manigum þyllicum beóth heora drinc-fatu gefylde.

8. Forþám God ys swythe rihtwís, and he lufath rihtwísnesse, and heó býth symle swythe emn beforan him.

III. THE "PATER-NOSTER."

Faeder úre, þú þe eart on heofenum;
Sí þín nama gehálgod;
Tó-becume þín ríce;
Geweorthe þín willa on eorthan, swá-swá on heofenum;
Urne daeg-hwamlican hláf syle us tó-daeg;
And forgyf us úre gyltas, swá-swá we forgifath úrum gyltendum;
And ne gelaéde þú us on costnunge, ac alýs us of yfle;
Sóthlice!

IV. THE "TE DEUM."

Ṭhé, God, we hériath, ṭhé, Drihten, we andettath;
Ṭhé, écne Faeder, eall eorthe wurthath;
Ṭhé, ealle Englas; ṭhé, Heofenas and ealle Anwealdas;
Ṭhé, Cherubim and Seraphim unablinnendlice stefne clypath:
Hálig! Hálig! Hálig Drihten God Wereda!
Fulle synt heofenas and eorthe maegen-ṭhrymmes wuldres ṭhínes.
Ṭhé, wulderful Aerend-racena wered;
Ṭhé, Witigena hérgendlic getél;
Ṭhé, Cythra scýne hérath here;
Ṭhé, embe-hwyrft eorthena, hálig andetteth Gesomnung,
Faeder, ormáetes maegen-ṭhrymmes;
Arwurthne, ṭhínne sóthne and ánlicne Sunu;
Háligne, witodlice fréfrigendne Gást.
Ṭhú cyng, wuldres cyning, Crist.
Ṭhú, Faederes éce ṭhú eart Sunu.
Ṭhá tó alýsanne ṭhú onfenge mann, ṭhú ne ascunodest faemnan innath.
Ṭhú oferswithodest deathes angan; ṭhú onlýsdest gelýfedum ríce heofena.
Ṭhú on ṭhám swithran healfe Godes sitst, on wuldre Faederes.
Déma ṭhú eart gelýfed wesan tóweard.
Ṭhé, eornostlice, we halsiath ṭhínum ṭheowum gehelpe, ṭhá of deórwyrthum blóde ṭhú alýsdest.
Ece dó mid hálgum ṭhínum wuldor beón forgyfen.
Hál dó foic ṭhín; and bletsa yrfeweardnysse ṭhíne;

And gerece hý, and up-ahóf hý oth-on écnysse.
Ṭhurh syndrige dagas we bletsiath ṭhé;
And we hériath naman ṭhínne on worulde and á-woruld.
Gemedema daege ṭhisum búton synne us gehealdan.
Gemiltsa úre! gemiltsa!
Sý mildheortnys ṭhín ofer us swá-swá we híhtath on ṭhé.
On ṭhé ic híhte; ic ne beó gescynd on écnysse.

V. THE "JUBILATE."

Drýmath Drihtne ealle eorthan; ṭheowiath Drihtne on blisse; ingáth on gesíhte his on blíthnesse.
Witath, forṭhám-ṭhe, Drihten, he is God; he worhte us, and ná we-sylfe us; folc his and sceáp fostor-nóthes his.
Ingáth geátu his on andetnesse; cafertúnas his on ymenum andettath.
Hériath naman his; forṭhám-ṭhe wynsum is Drihten; on écnesse mildheortnes his, and oth-on cynrene and cynrene sóthfaestnes his.

VI. THE "MAGNIFICAT."

Mín sawel mérsath Drihten, and mín gást geblissude on Gode mínum Haélende.
Forṭhám-ṭhe he geseáh his ṭhinene eád-módnesse; sóthlice heónan-forth me eádige secgath ealle cneoressa.

Forþám-þe me mycele þing dyde se þe mihtig is; and his nama is hálig.

And his mildheortnes of cneoresse on cneoresse hine ondrǽdendum.

He worhte maegn on his earme; he to-dǽlde þá ofermódan on móde hyra heortan.

He awearp þá rican of setle, and þá eád-módan upahóf.

Hingrigende he míd gódum gefylde, and ofermóde ídele forlet.

He afeng Isráhel his cniht, and gemunde his mildheortnesse.

Swá he spráec tó úrum faederum, Abráhame and his sǽde on á-weofuld.

VII. DE SANCTIS IN ANGLIA SEPULTIS.

✠ ON URES DRIHTNES NAMAN HAELENDES CRISTES.

St. Augustínus gefullode Aethelbriht Cantwarena cyning, and ealle his þeóde.

Þónne wǽs Eádbald, Aethelbrihtes sunu cynges; and Birihta hátte his cwen; and Aethelburh hátte heora dóhtor, and othre naman, Táte. Heó wǽs forgifen Eádwine Northhymbra cyninge tó cwene, and St. Paulínus, se mǽra bisceop, fór mid hire, and gefullode þone cyning, and ealle his þeóde. And heó þá, aefter Eádwines daege, gesóhte Cantwarabyrig, and hire bróthor Eádbald wǽs Cantwara cyning, and he hire þá forgeáf þaet land on Limene; and heó þá þaet mynster getymbrode, and þǽr nú resteth, and St. Eádburh mid hire.

Ṭhónne wǽs Ymme, Eádbaldes cwen, Franca cyninges dóhtor. And híg begeaton St. Eánswithe, ṭhe aet Folcanstáne resteth, and Earcanbriht Cantwara cyning, and Eormenred Aetheling; and Eormenburh, and St. Eormengith, and St. Aethelred, and St. Aethelbriht—ṭhis wǽron Eormenredes bearn and of Láfe his cwene.

Ṭhónne wǽs Ecgbriht, Cyning, and Hlothhere, Cyning; and St. Eormenhild and St. Ercengota wǽron Earcanbrihtes bearn, and Sexburh, his cwen.

Ṭhónne wǽs St. Eormenburh, othre naman, Domneue. Heó wǽs forgifen Merwale, Pendan suna cynges, and ṭhǽr hí begeaton St. Mildburge, and St. Mildride, and St. Mildgithe, and St. Merfyn. Híg ṭhá for Gode to-dǽldon bé heom libbendum eall ṭhaet hí áhton, and heó ṭhá, Domneue, fór eft tó Cant-lande ṭhaet hire bróthra wér-gilde onfenge innon Taenet-lande aet Ecgbrihte ṭhám cyninge, ṭhe híg ǽr acwellan het.

Ṭhunor hátte his geréfa ṭhe híg acwellan het. And he híg bebirigde under ṭhaes cyninges heáh-setle on Ear-trege innon his healle; and hí ṭhá wurdon ṭhurh Godes naman wundorlice gecydde, swá ṭhaet ṭhurh Godes miht se leóma astód ymbe midde niht up ṭhurh ṭhǽre healle hróf, swilce ṭhǽr sunne scíne. And ṭhaet se cyning him-sylf geseáh, and he wǽs swithe afyrht; and he ṭhá bé ṭhám wiste ṭhaet he haefde ṭhám Hǽlende abolgen.

And he ṭhá het heora swustor Domneue him tó gefeccan, ṭhaet heó heora wér-gilde onfón mihte; and heó swá dyde. Ṭhaet is ṭhónne hund-eahtatig sulunga landes, ṭhaet híg ṭhǽr mynster on-arǽrdon, ṭhám saulum tó gebed-raedene ṭhe hit heora wér-gild wǽs. And se cyning hire ṭhǽr-tó wel fylste, and heó ṭhá St. Mildride hire dóhtor ofer sǽ sende, ṭhǽr heó ṭhone wísdóm ṭhǽr geleornode ṭhe man on ṭhám mynstre healdan sceolde. And heó ṭhá, St. Mildrid, eft tó hire meder hám cóm, and heó hire ṭhá ṭhaet mynster forgeáf ṭhá hit gestathelod wǽs. And heó ṭhá

St. Mildrid hálig-rifte onfeng aet Theódore, Arcebisceope, and hund-seofontig maegdena mid hire, þe se cyning and hire modor begiten haefdon and gelǽred þaet híg aet þǽre stowe nýtte beón mihton. And heó þá þǽr Gode tó willan geþeáh, and þaet éce líf ge-eárnode; and swá oft siththan hire mihta cuthe syndon. And St. Eormengith, hire moddrige, mid hire wunode oth hire lífes ende, and heó-sylf þǽr hire líc-reste geceás bé hire libbendre, þaet is þónne án míl be-eástan St. Mildride mynstre; and hire mihta þǽr oft wǽron cuthe and git syndon. And St. Eádburh þá tó þám mynstre feng aefter St. Myldride, and heó þǽr circan gesette þe hire líc-haman nú on resteth.

Þónne wǽs Sexburh, Cantwarena cwen. Heó gestathelode St. Marían mynster on Sceáp-íge, and þá Godes þeowas þǽr tó-gesette. Hwaet-þá Hlothhere, Cyning, hire sunu, heom þá land-áre ge-uthe þe híg git bíglibbath; and heó þá gebed-raedene þǽr arǽrdon.

Þónne wǽs St. Sexburh, and St. Aethelþryth, and St. Wihtburh, Annan dóhtra, East-Engla cyninges. Þónne wǽs St. Aethelþryth forgifen Ecgfrythe North-hymbra cynge tó cwene. And heó, hwaethere, hire maegth-hád geheold oth hire lífes ende; and heó þá hire líc-reste geceás on Eliga-byrig on þám mǽran mynstre, and þǽr hire mihta oft cuthe syndon; and St. Wihtburh hire swustor mid hire nú resteth.

Þónne wǽs St. Eormenhild, Ercenbrihtes dohtór and Sexburge, forgifen Wulfhere, Cyninge, tó cwene. He wǽs Pendan sunu, Myrcna cynges, and on heora dagum Myrcna þeód onfeng fulwiht. And þǽr hí begeaton St. Waerburge, þá hálgan faemnan, and heó wearth bebyrged on þám mynstre þe is genemnod Heanburh. Heó wearth eft up-a-dón, and nú resteth on Lege-ceastre þǽre byrig.

Þónne resteth St. Eormenhild on Eliga-byrig mid hire

meder, and mid hire modrian St. Aethelþrythe; and hire mihta þáer oft cuthe syndon.

Þónne wáes St. Ercengota, hire swustor, gesended ofer sáe tó láre tó hire modrian St. Aethelburge þáer heó wáes abbodisse; and heó þá Gode tó willan geþeáh, and þáer hire líf ge-endode, and hire mihta þáer sona cuthe wáeron.

Þónne wáes Wihtred, Cyning, Ecgbrihtes sunu Cyninges, and he arárde þaet mynster on Dóferan, and hit gehálgode St. Martíne tó wurthunge. And St. Martínus himsylf áer þá stowe getácnode, þaet he his mynster þáer habban wolde. And he þá swá dyde, and þá Godes þeowas þáer tó-gesette mid þáere land-áre þe he heom þáer tó ge-uthe, þaet híg git híg-libbath oth þisne andweardan daeg. And he resteth hine aet St. Augustíne innon þám portice on súth-healfe St. Marían circan, þe his þridda-faeder Eádbald, Cyning, het asettan Gode tó lófe and St. Marían.

St. Albanus árost martyr on Breotone; se resteth neáh Waeclinga-ceastre bé þáere eá þe is genemnod Waerlame.

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Þónne is St. Oswaldes heáfod cyninges mid St. Cuthbertus líc-haman, and his swithe earm is on Bebban-byrig, and se other dáel is on Glów-ceastre on niwan mynstre.

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Þónne resteth St. Ealhmund on Northworthige, neáh þáere eá Deórwentan.

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Þónne resteth St. Aethelbriht aet þám biscop-stóle aet Hereforda, neáh þáere eá Waege.

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Þónne resteth St. Wynstán on þám mynstre Hreopedúne, neáh þáere eá Treonte.

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Þónne resteth St. Rúmwald on þáere stowe þe is geháten Buccinga-hám, neáh þáere eá Usan.

* * * * * *

Þónne resteth St. Aethelburh on þám mynstre aet Beorcingan, neáh Temese.

Þónne resteth St. Erconwald se bisceop, on Lundenbyrig.

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Þónne resteth on Byrig St. Florentíus, martyr, and St. Cynesweóth, and St. Cyneburh, and manige othre, þeáh híg mannum digle synd; forþón ne wyrcath ealle hálige menn wundru.

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Þónne resteth St. Dúnstánus, Arcebisceop, and St. Augustínus aet Cantwara-byrig, and fela othra sancta mid heom.

* * * * * *

Þónne resteth St. Birínus, se Rómanisca bisceop, on Winceastre, on ealdan mynstre; and St. Hedda, and St. Swithun, and St. Athelwald, and St. Alfheáh, and St. Birnstán, and St. Frithestán, and St. Justus, martyr, and fela othra háligra mid heom.

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Þónne resteth St. Eádweard, Cyning, and St. Aelfgifu, on Sceaftes-byrig.

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Þónne resteth St. Sithefull, faemne, with-útan Exanceastre.

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Þónne resteth St. Ecgwinus, Biscop, on Eoues-háme, neáh þaére eá Auene.

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Þónne resteth St. Cuthburh, and St. Cwenburh on Winburan mynstre, þe ǽrest þaet minecena líf and þeawas araérde, þe man git on þám mynstre hylt.

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Þónne is on Middel-túne St. Brangwalatores heáfod biscopes, and St. Samsones earm biscopes, and his crice.

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Ṭhónne resteth St. Beocca, abbod, and Ethor, maesse-preost, on Cyrtes-íge ṭhám mynstre; and ṭhaér man ofslóh hund-eahtatig muneca mid him.

✠ Sí lóf and wuldor Haélendum Críste his gódnyssa in ealra worulda worold on écnysse. Amen.

VIII. SELECTIONS FROM THE LIFE OF ST. GUTHLAC, HERMIT OF CROWLAND.

I.

BE HIS GEBYRDE.

On ṭhám dagum Aethelredes, ṭhaes maéran cyninges Myrcna, waés sum aethel mann on ṭhaére heáh-ṭheóde, Myrcna-ríce, se waés háten Penwald. He waés ṭhaes yldestan and ṭhaes aethelstan cynnes ṭhe Iclingas waéron genemnede. He waés for worulde wélig and micle gestreón haefde, and ṭhá-ṭhá he wéligost waés and maest gestreón haefde, thá gýrnde he him his gemaeccan tó nymanne. He him ṭhá áne geceás on ṭhaéra maegdena heápe ṭhe ṭhaér faegerost waés, and aethelstan cynnes; seó waés geháten Tette. And hí ṭhá sámod waéron oth ṭhone fyrst ṭhaet God fore-sceawode ṭhaet ṭhaet wíf mid bearne ge-eácnod waés. Ṭhá se tíma cóm ṭhaet heó ṭhaet bearn cennan sceolde, ṭhá saemninga cóm tácn of heofenum, and ṭhaet bearn swutellice mid inseglum beclýsde. Efne, menn gesawon áne hand on ṭhám faegerestan reádan híwe of heofonum cumende; and seó haefde áne gyldene róde,

and wǽs aet-eówod manigum mannum, and helde tóweard tóforan þaes húses dura þǽr þaet cild in acenned wǽs. Þá menn þá ealle þe þaet gesawon, þiderweard éfeston þaet híg þaet tácen swutellicor geseón woldon and ongitan. Seó hand þá gewende mid þǽre róde up tó heofonum. Þá menn þá ealle þe þaet tácen gesawon, hí hí þá ealle on eorthan astrehton, and God bǽdon þaet he heom geswutelian sceolde hwaet þaet tácn and þaet fore-beácn beón sceolde, þe him þǽr swá faerlice aeteówod wǽs. Þá hí þá þaet gebed gefylled heafdon, þá cóm þǽr sum wíf mid micle raedlicnysse yrnan of þám húse þe þaet cild in acenned wǽs, and cleopode, and cwǽth þus tó þám mannum: "Beóth ge statholfaeste and gehyrte, forþán þaes tóweardan wuldres mann on þisum middan-earde hér ys acenned." Þá hí, þá menn, þaet word gehýrdon, þá spraecon híg heom betwýnan, þaet þaet wǽre godcundlic tácn þe þǽr aet-ýwed wǽs, forþón-þe þaet bearn þǽr acenned wǽs. Sume híg þónne cwǽdon, þaet þurh godcunde stihtunge þǽre écan eádignysse him wǽre seó gifu fore-stihtod, þaes háliges tácnes þe him aet his acennednysse aet-ýwad wǽs. Wǽron menn swithe wundriende be þǽre wísan and be þám tácne þe þǽr aet-ýwed wǽs; and efne, aer-þón-þe sunne on setl eóde, hit wǽs ofer eall middel Engla-land cuth and mǽre!

II.

BE HIS GECYRREDNYSSE.

Þá þaes ymbe eahta niht þaes-þe man þaet cild bróhte tó þám hálgan þweále fulwiht-baethes, þá wǽs him nama sceapen of þaes cynnes gereorde and of þǽre þeóde, Guthlac, swá hit wǽre of godcundlicre stihtunge gedón, þaet he swá genemned wǽre: forþón swá þá

wísan leorneras seegath on Angel-cynne, ṭhaet se nama standeth on twám gewritum: Guthlac se nama ys on Rómanisc, *Belli munus;* forṭhón-ṭhe he mid woruldlice geswince manige earfothnyssa adreáh, and ṭheáh mid gecyrrednysse ṭhá gife ṭhaére écan eádignysse mid sige éces lífes onfeng, and swá mid ṭhám apostolum cweth-ende: *Beatus vir qui suffert temptationem; quia cum probatus fuerit, accipiet coronam vitæ quam repromisit dominus diligentibus se.* Ṭhaet ys on Englisc: "Eádig mann bíth," cwaéth he, "se-ṭhe hér on worulde manigfealdlice geswinc-nysse and earfothnysse dreogeth, forṭhón, mid-ṭhám-ṭhe he gecostod bíth and geswenced, ṭhónne onféhth he écum beáge; and ṭhaet God gehet eallum ṭhám ṭhe hine lufiath." After-ṭhón-ṭhe he waés aṭhwegen mid ṭhám ṭhweále ṭhaes hálgan fulluhtes, ṭhá waés he eft tó ṭhaére faederlican healle gelaedd, and ṭhaér gefedd. Mid-ṭhám-ṭhe seó yldo cóm ṭhaet hit spræc an mihte aefter cniht-wísan, ṭhónne waés he ná-wiht hefig, ne unhýrsum his yldrum on wordum, ne ṭhám ṭhe hine feddon, naénigum oththe yldran oththe gingran. Ne he cnihtlice gálnysse naés begangende, ne ídele spellunge folclicra manna, ne ungelíclice olaecunge, ne leás-licetunge; ne he mistlíce fugel-sangas ne wurthode, swá oft swá cnihtlicu yldo begaéth. Ac on his scearpnysse ṭhaet he weox, and wearth glaed on his ansýne, and hluttor and claéne on his móde, and bilwit on his ṭheawum; and on him waés se scíma gástlicre beorhtnysse swá swythe scínende, ṭhaet ealle ṭhá menn ṭhe hine gesawon, on him geseón mihton ṭhá ṭhing ṭhe him tówearde waéron. Ṭhá waés aefter sith-fate, ṭhaet maegen on him weox and ge-stithode on his geogothe, ṭhá gemunde he ṭhá strangan daéda ṭhára unmanna and ṭhaéra woruld-frumena. He ṭhá, swá he of slaépe onwóce, wearth his mód oncyrred, and he gesomnode micle scóle and wered his geṭhoftena and hys efen-haeftlinga, and him-sylf tó waepnum feng. Ṭhá wraéc he his aef-ṭhancas on his feóndum, and heora

burh baernde and heora túnas ofer-hergode; and he wíde geond eorthan manigfeald wael fylde, and slóh and of mannum heora áehta nam. Þá wæs he semninga innan manod godcundlice, and lærede þæt he þá word hete —ealle þá he swá het:—þriddan dæl agifan þám mannum þe he hit ær ongename. Þá wæs ymbe nigon winter þaes-þe he þá éhtnysse begangende wæs, se eádiga Guthlac, and he hine-sylfne betweox þises and-weardan middan-eardes wealcan dwelode. Þá gelamp sume nihte mid-þám-þe he cóm of farendum wége, and he his þá wérigan limu reste, and he manige þing mid his móde þóhte; þá wæs he færinga mid Godes ege on-bryrded, and mid gástlicre lufan his heorte innan gefylled; and mid-þý he awóc, he geþóhte þá ealdan cyningas þe iú wæron, þurh earmlicne death and þurh sárlicne út-gang þaes mánfullan lífes, þe þás woruld forleton; and þá miclan wélan þe híg ær-hwílon áhton, he geseáh on hraedlicnysse ealle gewítan; and he geseáh his ágen líf daeg-hwamlice tó þám ende éfstan and scyndan. Þá wæs he saemninga mid þám godcundan egesan innan swá swythe onbryrded, þæt he andette Gode, gif he him þaes mergen-daeges ge-unnan wolde, þæt he his þeow beón wolde. Mid-þý þære nihte þystro gewiton and hit daeg wæs, þá arás he and hine-sylfne getácnode in-segle Crístes róde. Þá beád he his geferum þæt hí fundon him otherne ealdorman and látteow hira geferscipe; and he him andette, and sæde þæt he wolde beón Crístes þeow. Mid-þám-þe his geferan þás word gehýrdon, þá wæron hí swythe wundriende, and swythe forhte for þám wordum þe hí þær gehýrdon. Þá hí ealle tó him aluton and hine bædon þæt he naefre þá þing swá gelæste swá he mid wordum gecwæth. He, þeáh-hwaethre, heora worda ne gýmde, ac þæt ilce þæt he ær geþóhte, þæt he þæt forthlæstan wolde. Barn him swá swythe innan þære Godes lufan, þæt ná laes þæt án þæt he

ṭhás woruld forseáh, ac swilce hys yldrena gestreón and his eard, and ṭhá sylfan his heáfod-geníacan, ṭhaet he ṭhaet eall forlet. Ṭhá he wáes feower and twentig wintra eald, ṭhá forlet he ealle ṭhás woruld-glenga, and ealne his híht on Crist gesette. And ṭhá aefter-ṭhón-ṭhaet he ferde tó mynstre ṭhe ys gecweden Hrypa-dún, and ṭhaér ṭhá gerynelican sceáre onfeng St. Pétres ṭhaes apostoles, under Aelfṭhrythe abbodissan. And syththan he tó sceáre and tó ṭhám munuc-lífe feng, hwaet! he náenigre waetan onbítan nolde ṭhe druncennys ṭhurh cóme. And ṭhá for ṭhám ṭhingum hine ṭhá bróthra hátedon, ṭhý he swá forhaebbende wáes; and ṭhá rathe syththan hí ṭhá hluttorlicnysse his módes, and ṭhá cláennysse his lífes ongeaton, ṭhaet híg ealle hine lufedon. Wáes he on ansíne mycel, and on líc-haman cláene, wynsum on his móde, and wlítig on ansýne; he wáes líthe and gemétfaest on his worde, and he wáes geṭhyldig and eádmód; and á seó godcunde lufu on his heortan hat and byrnende. Mid-ṭhý he ṭhá wáes in stafas and on leornunge getogen, ṭhá gýrnde he his sealmas tó leornianne. Ṭhá waéron ṭhá waestm-berendan breost ṭhaes eádigan weres mid Godes gife gefyllede, and mid ṭhám láreow-dóme ṭhaes heán magistres, Godes, ṭhaet he wáes on godcundlican ṭheódscipe getýd and gelaéred. Mid-ṭhám-ṭhe he wáes twá geár on ṭhaére leornunge, ṭhá haefde he his sealmas geleornod, and canticas, and ymnas, and gebeda aefter cyriclicre endebyrdnysse. Ṭhá ongan he wurthigan ṭhá gódan ṭheawas ṭhára gódra on ṭhám lífe, eádnysse, and hýrsumnysse, geṭhylde, and ṭhóle-módnysse, and forhaefednysse his líc-haman; and ealra ṭhára gódra maegen he wáes begangende. Ṭhá ymbe twá winter ṭhaes-ṭhe he his líf swá leofode under munuc-háde, ṭhaet he ṭhá ongan wilnian wéstenes and sundor-setles. Mid-ṭhý he gehýrde secgan and he leornode be ṭhám ancerum, ṭhe geára on wéstene and on sundor-setlum for Godes naman wilnodon and heora líf leofodon, ṭhá wáes his heorte innan

ṭhurh Godes gife onbryrdod, ṭhaet he wéstenes gewilnode. Ṭhá wǽs sona ymbe unmanige dagas, ṭhaet he him leáfe bǽd aet ṭhám ṭheowum ṭhe ṭhǽr yldeste wǽron, ṭhaet he feran móste.

III.

BE CRUWLANDE, AND HIS FARE THIDER.

Ys on Bretone-lande sum fenn unmǽtre mycelnysse, ṭhaet onginneth fram Grante eá náht feor fram ṭhǽre ceastre, ṭhǽre ylcan nama ys nemned Grante-ceaster. Ṭhǽr synd unmǽte móras, hwílon sweart waeter-steal, and hwílon fúle eá-rithas yrnende, and swylce-eác manige eáland, and hreód, and beorgas and treow-gewrído, and hit mid manigfealdum bignyssum wídgille and lang ṭhurh-wunath on north-sǽ. Mid-ṭhán se foresprecena wer and ṭhǽre eádigan gemynde, Guthlac, ṭhaes wídgillan wéstenes ṭhá ungeárwan stowe ṭhǽr gemette, ṭhá wǽs he mid godcunde fultume gefylst, and ṭhá sona ṭhám rihtestan wége ṭhyder tó-geferde. Ṭhá wǽs mid-ṭhám-ṭhe he ṭhyder cóm, ṭhaet he fraegn ṭhá bígengan ṭhaes landes, hwǽr he on ṭhám wéstene him eardung-stowe findan mihte. Mid-ṭhý hí him manigfeald ṭhing sǽdon be ṭhǽre wídgilnysse ṭhaes wéstenes. Ṭhá wǽs Tátwine geháten summann, sǽde ṭhá ṭhaet he wiste sum eáland synderlice digle, ṭhaet oft manige menn eardian ongunnon, ac for manigfealdum brogum and egsum, and for ánnysse ṭhaes wídgillan wéstenes, ṭhaet hit nǽnig mann adreogan ne mihte, ac hit aelc forṭhán befluge. Mid-ṭhám-ṭhe se hálga wer, Guthlac, ṭhá word gehýrde, he bǽd sona ṭhaet he him ṭhá stowe getǽhte, and he ṭhá sona swá dyde; eóde ṭhá on scip, and ṭhá ferdon bégen ṭhurh ṭhá rugan fennas oth-ṭhaet hí cómon tó ṭhǽre stowe ṭhe man háteth Crúwland. Wǽs ṭhaet land on middan ṭhám wéstene

swá gerad gesetted ṭhaes fore-sǽedan fennes, swythe digle, and hit swythe feawa menn wiston búton ṭhám ánum ṭhe hit him tǽehte; swylce ṭhǽer naefre nǽenig mann ǽer eardian ne mihte, ǽer se eádiga wer Guthlac tó-cóm, for ṭhǽere eardunga ṭhára awergedra gásta. And he ṭhá, se eádiga wer Guthlac, forhogode sona ṭhá costunge ṭhǽera awergedra gásta, and mid heofonlicum fultume gestrangod wearth, betwyx ṭhá fenlican gewrído ṭhaes wídgillan wéstenes ṭhaet he ána ongan eardian. Ṭhá gelamp, mid ṭhǽere godcundan stihtunge, ṭhaet he on ṭhá tíd St. Bartholoméi ṭhaes apostoles ṭhaet he cóm tó ṭhám eálande, forṭhán he on eallum ṭhingum his fultum sóhte. And he ṭhá gelufode ṭhǽere stowe digelnysse, and he ṭhá gehet ṭhaet he wolde ealle dagas his lífes ṭhǽer on ṭhám eálande Gode ṭheowian. Mid-ṭhý he ṭhá unmanige dagas ṭhǽer wǽes, ṭhá geondsceawode he ṭhá ṭhing ṭhe tó ṭhǽere stowe belumpon. Ṭhá ṭhóhte he ṭhaet he eft wolde tó ṭhám mynstre feran, and his gebróthra grétan, forṭhám he ǽer fram heom ungegret gewát. Ṭhá ṭhaes on mergen, mid-ṭhán hit daeg wǽes, ṭhá ferde he eft tó ṭhám mynstre; ṭhá wǽes he ṭhǽer hundnigontig nihta mid ṭhám bróthrum. And ṭhá syththan he híg grette, he ṭhá eft hwaerf tó ṭhǽere stowe ṭhaes leófan wéstenes mid twám cnihtum. Ṭhá wǽes se eahtotha daeg ṭhaes Calendes Septembres, ṭhe man on ṭhá tíd wurthath St. Bartholoméi ṭhaes apostoles, ṭhá se eádiga wer Guthlac cóm tó ṭhǽere fore-sprecenan stowe, tó Crúwlande, forṭhón he his fultum on eallum ṭhingum ǽerest tó ṭhám sundor-setle sóhte. Haefde he ṭhá on ylde six and twentig wintra ṭhá he ǽerest, se Godes cempa, on ṭhám wéstene mid heofenlicre gife geweorthod gesǽet. Ṭhá sona, with ṭhám sceótungum ṭhára werigra gásta ṭhaet he hine mid gástlicum waepnum gescýlde, he nam ṭhone scýld ṭhaes Hálgan Gástes, geleáfan; and hyne on ṭhǽere byrnan gegeárowode ṭhaes heofonlican híhtes; and he him dyde heolm on heáfod claénra geṭhanca; and mid ṭhám strǽelum

ṭhaes hálgan sealm-sanges á singallice with ṭhám awergedum gástum sceótode and campode. And nú hwaet ys swá swithe tó wundrianne ṭhá diglan miht úres Drihtnes, and his mildheortnysse dómas! hwá macg ṭhá ealle asecgan? Swá se aethela láreow ealra ṭheóda, St. Paulus se apostol, ṭhone úre Drihten, aelmihtig God, fore-stihtode tó gódspellianne his folce; he wáes áer-ṭhón éhtere his ṭháere hálgan cyrcan, and mid-ṭhán-ṭhe he tó Damáscum ferde ṭháere byrig, ṭhaet he wáes of ṭhám ṭhystrum gedwolum abroden Iudéa ungeleáfulnysse mid ṭhám swege heofonlicre stefne; swá ṭhónne ṭháere árwurthan gemynde Guthlac of ṭháere gedrefednysse ṭhissere worulde wáes gelaeded tó camp-háde ṭhaes écan lífes.

X.

HU THA SWALAWAN ON HIM SAETON AND SUNGON.

Ṭhaet gelamp sume sithe ṭhaet ṭháer cóm sum árwurthe bróthor tó him, ṭhaes nama wáes Wilfrith, se him wáes geára on gástlicum ṭhoftscipe geṭheoded. Mid-ṭhán-ṭhe híg ṭhá on manigum gespraecum heora gástlice líf smeádon, ṭhá cómon ṭháer saemninga in twá swalewan fleógan, and hí efne blissiende heora sang up-ahófon, and ṭhá aefter-ṭhón hí sáeton unforhtlice on ṭhá sculdru ṭhaes hálgan weres Guthlaces, and hí ṭháer heora sang up-ahófon; and hí eft sáeton on his breost, and on his earmas, and on his cneówu. Ṭhá hí ṭhá Wilfrith lange, ṭhá fugelas, wundriende beheold, ṭhá fraegn hine Wilfrith forhwón ṭhá wildan fugelas ṭhaes wídgillan wéstenes swá eádmódlice him on sáeton. He ṭhá, se hálga wer Guthlac, him andswarode and him tó cwáeth: "Ne leornodest ṭhú, bróthor Wilfrith, on hálgum gewritum, ṭhaet se-ṭhe on Godes willan his líf leofode, ṭhaet hine wilde deór and wilde fugelas ṭhe neár wáeron; and se mann ṭhe hine wolde fram woruld-mannum his líf

libban, ṭhaet hine englas ṭhe neár cómon: forṭhón se-ṭhe woruldlicra manna spraece gelómlice wilnath, ṭhónne ne maeg he ṭhá engellican spraece befeólan."

XIII.

BE AETHELBALDES GEFERAN.

Swilce-eác gelamp on sumne sael ṭhaet ṭhaes foresprecenan wraeccan Aethelbaldes gefera, ṭhaes nama wáes Ecga, ṭhaet he wáes fram ṭhám awyrgedan gáste unstill; and swá swythe he hine drehte ṭhaet he his-sylfes náenige gemynde ne haefde. Hí ṭhá, his mágas, hine tó ṭhám Godes men gelaeddon. Ṭhá sona-ṭhaes-ṭhe he tó him cóm, ṭhá begyrde he hine mid his gyrdele. Náes ṭhá náenig hwíl tó-ṭhán-sona swá he wáes mid ṭhám gyrdele begyrd, eall seó unclaénnys fram him gewát, and him syththan naefre seó adl ne églode. Eác se eádiga wer Guthlac witedómlice gáste weox and fremede, and he ṭhá tóweardan mannum cydde swá cuthlice swá ṭhá andweardan.

XVIII.

BE ECGBURGE ABBODISSAN.

Swylce-eác gelamp sume sithe ṭhaet seó árwyrthe faemne Ecgburh, abbodisse, Ealdwulfes dóhtor ṭhaes cyninges, sende ṭhám árwurthan were Guthlace leadene ṭhrúh and ṭhaér scýtan tó, and hine halsode ṭhurh ṭhone hálgan naman ṭhaes upplican Cyninges ṭhaet aefter his forthfare man his líc-haman móste in-gesettan. Heó gesende ṭhá grétunge bé sumum árwyrthes lifes bréther, and hine het ṭhaet he him ge-axian sceolde, hwá ṭhaére stowe hyrde aefter him beón sceolde. Mid-ṭhán he ṭhaére ár-

wyrthan faemnan grétunge luflice onfeng, ṭhá be ṭhám-ṭhe he ge-axod wǽs, hwá ṭhǽre stowe hyrde aefter him beón sceolde, ṭhá andswarode he and cwǽth, ṭhaet se mann wǽre on haéthenum folce, and ṭhá-gyt nǽre gefullod; ac ṭheáh-hwaethre, ṭhaet he ṭhá sona cóme and ṭhá gerynu scéolde onfón fulluht-baethes. And hit eác swá gelamp: forṭhón se ylca Cissa, se-ṭhe eft ṭhá stowe heold, he cóm ṭhaes ymb litel faec on Bretone, and hine man ṭhǽr gefullode, swá se Godes wer fore-sǽde.

XX.

BE THAES HALGAN WERES LIFES LENGE AND BE HIS FORTHFARE.

Ṭhá gelamp hit on fyrste aefter ṭhissum ṭhaet se leófa Godes ṭheow Guthlac, aefter ṭham fiftyne geárum ṭhe he Gode willigende laedde his líf,—ṭhá wolde God his ṭhone leófan ṭheow of ṭhám gewinne ṭhisse worulde yrmtha gelǽdan tó ṭhǽre écan reste ṭhaes heofoncundan ríces. Ṭhá gelamp on sumne sael, mid-ṭhý he on his cyrcan aet his gebedum wǽs, ṭhá wǽs he semninga mid adle gestanden. And he sona ongeat ṭhaet him wǽs Godes hand tó-sended, and he swythe geblíthe hine het gyrwan tó ṭhám ingange ṭhaes heofonlican ríces. Wǽs he seofon dagas mid ṭhǽre adle geswenced, and ṭhaes eahtothan daeges he wǽs tó ṭhám ýtemestan gelaeded. Ṭhá gestód hine seó adl ṭhón Wódnes-daege nehst Eástran, and ṭhá eft ṭhán ylcan daege on ṭhǽre Eástor-wúcan he ṭhaet líf of ṭhám líc-haman sende. Wǽs sum bróthor mid him ṭhaes nama wǽs Beccel, ṭhurh ṭhone ic ṭhá forthfare ongeat ṭhaes eádigan weres. Mid-ṭhý he ṭhá cóm ṭhý daege ṭhe hine seó adl gestód, ṭhá acsode he hine be gehwilcum ṭhingum. Ṭhá andswarode he him lǽtlice, and mid langre sworetunge ṭhaet orth of ṭhám breostum teáh. Ṭhá he ṭhá geseáh

ṭhone hálgan wer swá unrótes módes, ṭhá cwǽth he tó him: "Hwaet gelamp ṭhé niwes nú ṭhá; ac ṭhé on ṭhisse nihte sum untrumnys gelamp?" Ṭhá andswarode he him and him cwǽth tó: "Adl me gelamp on ṭhisse nihte." Ṭhá fraegn he eft hine: "Wást ṭhú, mín faeder, ṭhone intingan ṭhínre adle, oththe tó hwylcum ende wénest ṭhú ṭhaet seó mettrumnys wylle gelimpan?" Ṭhá andswarode he him eft, se hálga wer, and him cwǽth tó: "Ṭheós ongitenys mínre untrumnysse ys, ṭhaet of ṭhissum líc-haman sceal beón se gást alaeded; forṭhón ṭhán eahtothan daege bíth ende ṭhǽre mínre mettrumnysse; forṭhón ṭhaet gedafenath ṭhaet se gást beó gegeárwod, ṭhaet ic maeg Gode filian." Ṭhá he ṭhá ṭhás word gehýrde, se fore-sprecena bróthor Beccel, he ṭhá swythe weop and geomrian ongan, and mid mycelre unéthnysse his eág-spind mid teárum gelómlice leóhte. Ṭhá fréfrode hine se Godes wer Guthlac, and him cwǽth tó: "Mín bearn, ne beó ṭhú ná ge-unrótsod, forṭhón ne bíth me nǽnig unéthnys ṭhaet ic tó Drihtne mínum Gode fare." Wǽs swá mycel rúmnys on him ṭhaes hálgan geleáfan, and swá mycele he tó ṭhǽre Godes lufan haefde, ṭhaet se cutha and se uncutha ealle him wǽs gelíce geségen on gódum dǽdum. Ṭhá ṭhaes ymbe feower niht cóm se forma Eáster-daeg, he ṭhá, se eádiga wer Guthlac, on ṭhǽre his mettrumnysse Gode lac onsǽgde, and maessan sang, and syththan he ṭhá deórwyrthan lac offrode Crístes blódes, ṭhá ongan he ṭhám fore-sprecenan bréther gódspellian; and he hine swá swythe deóplice mid his láre in-eóde, ṭhaet he naefre ǽer ne syththan swylc ne gehýrde. Mid-ṭhán-ṭhe se seofotha daeg cóm ṭhǽre his mettrumnysse, ṭhá cóm se fore-sprecena bróthor on ṭhǽre sixtan tíde ṭhaes daeges, ṭhaet he hine geneósian wolde; ṭhá gemette he hine hleónian on ṭhám hále his cyrcan with ṭhám weofode. Ṭhá, hwaethere, he ne mihte with hine sprecan, forṭhón he geseáh ṭhaet his untrumnys hine swythe swencte; ṭhá, ṭheáh-hwaethre, he hine aefter-ṭhón bǽd ṭhaet he his

word tó him forlete áer-ṭhón-ṭhe he swulte. He ṭhá, se eádiga wer Guthlac, hwaet-hwego fram ṭhám wage ṭhá wérigan limu ahóf, cwáeth ṭhá ṭhus tó him: "Mín bearn, nú ys ṭhaére tíde swithe neáh, ac behealt ṭhú mín ṭhá ýtemestan bebodu. Aefter-ṭhón-ṭhe mín sawl of ṭhám líc-haman fere, ṭhónne far ṭhú tó mínre swustor, and hire secge ṭhaet ic forṭhón hér on middan-earde hire ansýne fleáh and hí geseón nolde, ṭhaet wyt eft on heofonum beforan Godes ansýne unc eft gesawon; and hí bidde ṭhaet heó mínne líc-haman on ṭhá ṭhrúh gesette, and mid ṭhaére scýtan bewinde ṭhe me Ecgburh onsende. Nolde ic ṭhá-hwíle-ṭhe ic leofode mid linenum hraégle gegyred beón, ac nú for lufan ṭhaére Crístes faemnan, ṭhá gife ṭhe heó me sende ic wylle tó ṭhón dón ṭhe ic heold—ṭhónne se líc-hama and seó sawul hí to-dáelath, ṭhaet man ṭhone líc-haman mid ṭhám hraégle bewinde, and on ṭhá ṭhrúh gelecge." Ṭhá se fore-sprecena bróthor ṭhás ṭhing gehýrde, he ṭhá wáes ṭhus sprecende: "Ic ṭhé halsige, mín se leófa faeder, nú ic ṭhíne untrumnysse geseó and ongite, and ic gehýre ṭhaet ṭhú ṭhás woruld scealt forláetan, ṭhaet ṭhú me secge be ṭhaére wísan ṭhe ic naefre áer náes gedyrstig ṭhé tó axianne. Of ṭhaére tíde ṭhe ic áerest mid ṭhé on ṭhissum wéstene eardode, ic ṭhé gehýrde sprecan on aefene and on áerne-mergen ic nát mid hwaene. Forṭhón ic ṭhé bidde and halsige ṭhaet ṭhú me naefre behydigne and sorhfulne be ṭhisse wísan ne láete aefter ṭhínre forthfare." He ṭhá, se Godes wer, mid langre sworetunge ṭhaet orth of ṭhám breostum teáh, andswarode him ṭhá and cwáeth: "Mín bearn, nelt ṭhú beón gemyndig; ṭhás ṭhing ṭhe ic áer nolde náenigum woruld-men secgan, ṭhá-hwile-ṭhe ic lifigende wáere, ic hit ṭhé wylle nú onwreón and gecythan. Ṭhán aefteran geáre ṭhe ic ṭhis wésten eardode, ṭhaet on aefen and on áerne-mergen God-sylf ṭhone engel mínre frófre tó me sende, se me ṭhá heofonlican geryno openode, ṭhá náuigum men ne alýfath tó secganne, and ṭhá heardnysse

mínes gewinnes mid heofonlican engellicum spraecum ealle gehíhte ; ṭhe me aeftweardan gecydde and ge-openode swá ṭhá andweardan. And nú mín bearn, ṭhaet leófe, geheald ṭhú mín word, and ṭhú hí náenigum othrum men ne secge búton Pége mínre swustor, and Ecgberhte ṭhám ancran, gif ṭhaet gelimpe ṭhaet ṭhú with hine gesprece." Ṭhá he ṭhás word spraéc, he ṭhá his heáfod tó ṭhám wage onhylde, and mid langre sworetunge ṭhaet orth of ṭhám breostum teáh. Mid-ṭhý he eft gewyrpte, and ṭhám orthe onfeng, ṭhá cóm seó swétnys of ṭhám muthe swá ṭhaéra wynsumestra blostmena stenc. And ṭhá ṭhaére aefter-fylgendan nihte, mid-ṭhán-ṭhe se fore-sprecena bróthor nihtlicum gebedum befeall, ṭhá geseáh he eall ṭhaet hús útan mycelre beorhtnesse ymbseald ; and seó beorhtnys ṭhaér awunode oth daeg. Ṭhá hit on mergen daeg wáes, he ṭhá, se Godes wer, eft styrede hwaet-hwego, and ṭhá wérigan limu up-ahóf. Ṭhá cwáeth he tó him ṭhus : " Mín béarn, geárwa ṭhé ṭhaet ṭhú on ṭhone sith fere ṭhe ic ṭhé gehet ; forṭhón nú ys seó tíd ṭhaet se gást sceal forláetan ṭhá wérigan limu and tó ṭhám unge-endodan gefeán wyle geferan, tó heofona ríce." Ṭhá he ṭhá ṭhás ṭhing spraéc, he ṭhá his handa aṭhenede tó ṭhám weofode, and hine getrymede mid ṭham heofonlican méte, Crístes líc-haman and his blóde ; and ṭhá aefter-ṭhón his eágan tó heofonum ahóf, and his earmas aṭhenede, and ṭhá ṭhone gást mid gefeán and blisse tó ṭhám écum gefeán sende ṭhaes heofonlican ríces. Betwux ṭhá ṭhing se fore-sprecena bróthor geseáh eall ṭhaet hús mid heofonlicre bryhte geond-goten, and he ṭhaér geseáh fýrenne torr, up of ṭhaére eorthan tó heofones heáhnysse, ṭhaes beorhtnys wáes eallum othrum ungelic, and for his facgernysse, ṭhaet scó sunne-sylf aet middum daege, eall hire scima wáes on bláece gecyrred. And engellice sangas geond ṭhaére lyfte face he gehýrde ; and eall ṭhaet ígland mid mycelre swétnysse wunderlices stences ormaédum wáes gefylled. He ṭhá, se foresprecena bróthor, sona mid my-

celre fyrhte wǽs geslegen, eóde ṭhá on scip and ṭhá ferde tó ṭhǽre stowe ṭhe se Godes wer ǽr bebeád; and ṭhá cóm tó Pége, and hire ṭhá ealle ṭhá ṭhing sǽde aefter endebyrdnesse swá se bróthor hine het. Ṭhá heó ṭhá gehýrde ṭhone bróthor forth-feredne, heó ṭhá sona on eorthan feoll, and mid mycelre hefignysse gefylled wearth, ṭhaet heó word gecwethan ne mihte. Mid-ṭhán heó ṭhá eft híg gehyrte, heó ṭhá of ṭhám breostum inneweardum lange sworetunge teáh, and ṭhá ṭhám Wealdende ṭhanc sǽde ṭhaes ṭhe he swá wolde. Hí ṭhá ṭhán aefteran daege, aefter ṭhám bebode ṭhaés eádigan weres, hí becómon tó ṭhám íglande, and hí ealle ṭhá stowe and ṭhá hús ṭhǽr gemetton mid ambrosíe ṭhǽre wyrte swétnysse gefylde. Heó ṭhá ṭhone hálgan wer, on ṭhreóra daga faece, mid hálgum lóf-sangum Gode bebeád, and on ṭhám ṭhriddan daege swá se Godes wer bebeád híg ṭhone líc-haman on cyrcan mid árwurthnysse bebyrgdon. Awolde seó godcunde árfaestnys mannum openlice aet-ýwan on hú myclum wuldre he wǽs, se eádiga wer, syththan he bebyrged wǽs; forṭhón-ṭhe he ǽr, beforan manna eágum, swá manigum wundrum sceán and berhte. Mid-ṭhý he ṭhá wǽs twelf-monath bebyrged aefter his forthfare, ṭhá onsende God on ṭhaet mód ṭhǽre Drihtnes ṭheowan, ṭhaet heó wolde eft ṭhone bróthorlican líc-haman on othre byrgene gesettan. Heó ṭhá ṭhyder tó-gesomnode Godes ṭheowa, and maesse-preosta, and circlicre endebyrdnysse, ṭhaet, ṭhý ylcan daege ṭhaes ymbe twelf-monath ṭhe seó forthfare ṭhaes eádigan weres wǽs, hí ṭhá ṭhá byrgene untýndon; ṭhá gemetton hí ṭhone líc-haman ealne án-súndne swá he ǽr wǽs, and ṭhá-gyt lifigende wǽre, and on litha bignyssum and on eallum ṭhingum ṭhaet he wǽs slǽpendum men gelícra mycle ṭhonne forth-feredum. Swylce-các ṭhá hraégl ṭhǽre ylcan niwnysse ṭhe híg on fruman ymbe ṭhone líc-haman gedón wǽron. Ṭhá hí ṭhás ṭhing gesawon ṭhe ṭhǽr sámod aet wǽron, ṭhá wǽron hí swithe forhte for ṭhíg

ṭhe hi ṭhǽr gesawon; and hí swá swythe mid ṭhǽre fyrhte wǽron geslegene ṭhaet hí náht sprecan ne mihton. Ṭhá heó ṭhá, seó Crístes ṭheowe Pége, ṭhaet geseáh, ṭhá wǽs heó sona mid gástlicere blisse gefylled; and ṭhá ṭhone hálgan líc-haman, mid ṭhǽre árwurthnysse Crístes lóf-sangum, on othre scýtan bewand, ṭhá Ecgbriht se ancra ǽr him lifigende tó ṭhǽre ylcan ṭhenunge sende. Swylce-eác ṭhá ṭhrúh, ná-laes-ṭhaet hí eft ṭhá on eorthan dydon, ac on gemyndelicre stowe and on árwyrthre hí ṭhá gesetton. Seó stow nú eft fram Athelbalde ṭhám cyninge mid manigfealdum getimbrum ys árwurthlice gewurthod, ṭhǽr se sigefaesta líc-hama ṭhaes hálgan weres gástlice resteth; and se mann se-ṭhe ṭhá stowe mid ealle his maegne gesécth, ṭhónne ṭhurh ṭhá ṭhingunge ṭhaes hálgan weres he gefremmeth and ṭhurh-týhth ṭhaet he wilnath. Se eádiga wer Guthlac, he wǽs gecoren mann on godcundum dǽdum, and ealra gesnyttra gold-hord; and he waés gestǽthig on his ṭheawum, swylce he wǽs on Crístes ṭheowdóme swá geornfullice abysgod, ṭhaet him naefre elles on his muthe nǽs búton Crístes lóf, ne on his heortan bútan árfaestnys, ne on his móde bútan syb and lufu and mildheortnes; ne hyne nán mann ýrne geseáh, ne ungeornfulne tó Crístes ṭheowdóme, ac á man mihte on his andwlitan lufe and sibbe ongytan, and á wǽs swétnys on his móde, and snyttro on his breostum, and swá mycel glaednys on him wǽs, ṭhaet he á ṭhám cuthum and ṭhám uncuthum wǽs gelíce geségen.

XXII.

BE AETHELBALDES HIWSCIPES-MEN.

Wǽs sum híwscipes-man ṭhaes fore-sprecenan wraeccan Athelbaldes on ṭhǽre mǽgthe Wissa, ṭhaes cágan wǽron mid flcó and mid dimnesse twelf-month ofergáne. Mid-ṭhý

his lǽcas hine mid seálfum lange teolodon, and hit him ná-wiht tó hǽlo ne fremede; ṭhá wǽs he innan godcundlice manod ṭhaet gif hine man tó ṭhǽre stowe gelaedde Guthlaces, ṭhaet he ṭhónne his hǽlo and gesíhthe onfenge. Nǽs ṭhá nǽnig hwíl tó-ṭhón-ṭhaet him hís frýnd on ṭhǽre stowe bróhton tó Crúwlande, and hí ṭhá gesprǽcon tó ṭhǽre Crístes ṭheowan Pégan; and heó ṭhaes mannes geleáfan trumne and faestne gehýrde. Ṭhá laedde heó hine on ṭhá cyrcan ṭhǽr se árwyrtha líc-hama inne wǽs Guthlaces; genam ṭhá ṭhǽs gehálgodan sealtes ṭhe Guthlac ǽer sylf gehálgode, and waette and drypte in ṭhá eágan; and ṭhá ǽer heó otherne dropan on ṭhaet other eágan dyde, ṭhá míhte he mid ṭhán othron geseón, and on ṭhám ylcan inne he geárlice oncneów hwaet ṭhǽr inne wǽs, and he hál and gesúnd hám ferde.

Sý úrum Drihtne lóf and wuldor and wurthmynt, and ṭhám eádigan were St. Guthlace, on ealra worulda woruld, aa, búton ende on écnysse. Amen.

IX. INSCRIPTION FROM A LATIN MS. OF THE NEW TESTAMENT.

✠ IN NOMINE DOMINI NOSTRI JESU CHRISTI.

Ic Aelfred Ealdorman, and Werburg mín gefera begeaton ṭhás béc aet hǽthenum hérge mid uncre clǽne feo, ṭhaet ṭhónne wǽs mid clǽne golde, and ṭhaet wit dydon for Godes lufan and for uncra saula ṭhearfe, and for-ṭhón-ṭhe wit noldon ṭhaet ṭhás hálgan bec leng in ṭhǽre hǽthenesse wuna-

don; and nú willath heó gesellan intó Crístes-Circan, Gode tó lófe and tó wuldre and tó weorthunga, and his ṭhrowunga tó ṭhancunga and ṭhǽm godcundan geferscipe tó brucanne, ṭhe in Crístes-Cyrcan daeghwaemlice Godes lóf rǽrath, to ṭhǽm gerade, ṭhaet heó man a-rǽede aeghwilce monathe for Aelfrede and for Werburge, and for Alhṭhrythe, heóra saulum tó écum lécedóme, ṭhá-hwile-ṭhe God gesegen haebbe ṭhaet fulwiht aet ṭhisse stowe beón móte. Swelce-eác ic Aelfred Dux, and Werburg biddath and halsiath on Godes Almihtiges naman and on ealra his Háligra, ṭhaet nǽnig mann sý tó-ṭhón gedyrstig, ṭhaette ṭhás hálgan béc a-selle oththe a-teóthe fram Crístes-Circan, ṭhá-hwile-ṭhe fulwiht standan móte. . . .

Aelfred, Werburg, Alhthryth Coring.

X. A DIALOGUE BETWEEN SATURN AND SOLOMON.

Hér cyth hú Saturnus and Saloman fettode ymbe heora wísdóm.

Ṭhá cwǽth Saturnus tó Salomane: Saga me hwǽr God sǽte ṭhá he geworhte heofonas and eorthan?

Ic ṭhé secge, he sǽt ofer

Saga me hwilc word ǽrust forth-eóde of Godes muthe?

Ic ṭhé secge, *Fiat lux et facta lux.*

Saga me for hwilcum ṭhingum heofon sý geháten Heofon?

Ic ṭhé secge, forṭhón he behelath eall ṭhaet hym be-ufan býth.

Saga me hwaet is God?

Ic ṭhé secge, ṭhaet ys God ṭhe ealle ṭhing on hys gewealdum hafath.

Saga me on hú fela dagum God geworhte ealle gesceafta?

Ic ṭhé secge, on VI. dagum God gesceóp ealle gesceafta: on ṭhám áerostan daege he gesceóp leoht; on ṭhám aefteran daege he gesceóp ṭhá gesceápu, ṭhe ṭhisne heofon healdath; on ṭhám ṭhriddan daege he gesceóp sáe, and eorthan; on ṭhám feórthan daege he gesceóp heofones tunglu; and on ṭhám fiftan daege he gesceóp fixas and fugelas; and on ṭhám syxtan daege he gesceóp deór, and nýtenu, and Adam, ṭhone áerostan mann.

Saga me hwánon wáes Adames nama gesceapen?

Ic ṭhé secge, fram IV. steorrum.

Saga me hwaet hátton ṭháge?

Ic ṭhé secge, Arthox, Dux, Arotholem, Minsymbríe.

Saga me ṭhaet andworc ṭhe Adam wáes of-geworht, se áerusta mann?

Ic ṭhé secge, of VIII. púnda gewihte.

Saga me hwaet hátton ṭháge?

Ic ṭhé secge, ṭhaet áeroste wáes foldan púnd, of ṭhám him wáes flesc geworht; other wáes fýres púnd, ṭhánon him wáes ṭhaet blód read and hat; ṭhridde wáes windes púnd, ṭhánon him wáes scó aethung geseald; feórthe wáes wolcnes púnd, ṭhánon him wáes his módes unstathelfaestnes geseald; fifte wáes gyfe púnd, ṭhánon him wáes geseald se fat and geṭhanc; syxte wáes blostnena púnd, ṭhánon him wáes eágena missenlícnys geseald; seofothe wáes deáwes púnd, ṭhánon him becóm swát; eahtothe wáes sealtes púnd, ṭhánon him wáeron ṭhá teáras sealte.

Saga me on hwilcere ylde wáes Adam, ṭhá he gesceapen wáes?

Ic ṭhé secge, he wáes on XXX. wintra ylde.

Saga me hú lang wáes Adam on lenge gesceapen?

Ic ṭhé secge, he wáes VI. and CX. ynca lang.

Saga me hú fela wintra leofode Adam on ṭhissere worulde?

Ic ṭhé secge, he leofode IX. hund wintra, and XXX. wintra, on geswince and on yrmthe; and syththan tó helle ferde, and ṭhaér grimme wítu ṭhólode V. ṭhúsend wintra, and twá hund wintra, and VIII. and XX. wintra.

Saga me hú fela wintra haefede Adam aér he bearn strýnde?

Ic ṭhé secge, án hund wintra, and XXX. wintra aér he bearn strýnde; and ṭhá gestrýnde he bearn on his cnihtháde, se hátte Seth; and he ṭhá leofode ealles nygon hundred wintra, and XXX. on ṭhissere worulde. Ṭhá lyfde Seth, his sunu, án hund wintra, and V. wintra aér he bearn gestrýnde, and ṭhá gestrýnde he bearn on hys cnihtháde, se hátte Enos; and ṭhá lyfde he him-sylf ealles nygon hund wintra, and XII. wintra. Ṭhá haefede Enos án hund wintra ṭhá gestrýnde he Chánan; and ṭhá lyfde he Enos ealles nygon hund wintra, and V. wintra. And ṭhá haefede Chánan LXX. wintra ṭhá gestrýnde he Maláleh; and Chánan lyfde ṭhá ealles nygon hund wintra, and X. wintra. Ṭhá haefede Maláleb V. and LX. wintra ṭhá gestrýnde he Járed; and Maláleh, he lyfde ealles nygon hund wintra, and V. wintra. Ṭhá haefede Járed II. and LX. wintra, and án hund wintra ṭhá gestrýnde he Enoh; and Járed, his faeder, lyfde ealles eahta hund wintra, and II. and LX. wintra. Ṭhá haefede Enoh V. and LX. wintra ṭhá gestrýnde he Matúsalem; and Enoh lyfde ealles CCC. wintra, and V. and LX. wintra; ṭhá genam hine God mid sawle, and mid líc-haman, up in ṭhone heofon. Ṭhá haefede Matúsalem VII. and LXXX. wintra, and án hund wintra ṭhá gestrýnde he Lámec; and Matúsalem, his faeder, lyfde ealles nygon hund wintra, and IX. and LX. wintra. Ṭhá haefede Lámec án hund wintra, and LXXXII. wintra ṭhá gestrýnde he Nóe; and Lámec lyfde ealles VII. hund wintra and LXXVII. wintra. Ṭhá haefede Nóe D. wintra ṭhá gestrýnde he bearn, Sém, Cham,

Jáfet; and Nóe lyfde ealles in ṭhissere worulde DCCCC. wintra, and L. wintra.

Saga me hú fela ṭheóda awócon of his III. bearnum?

Ic ṭhé secge, LXXII. ṭheóda sindon; and of Séme his yldestan suna awócon XXX., and of Chame XXX., and of Jáfethe XII.

Saga me hwaet wǽs se-ṭhe acenned nǽs, and aeft bebyrged wǽs on his moder innothe, and aefter ṭhám deathe gefullod wǽs?

Ic ṭhé secge, ṭhaet wǽs Adam.

Saga me hú lange lyfde Adam on neorxena-wange?

Ic ṭhé secge, ... and on ṭhám he abyrgde ṭhá forbodenan fic-trewes blǽda, and ṭhaet on Fríg-daeg, and ṭhurh ṭhaet he wǽs on helle V. ṭhúsend wintra, and CC. wintra, and VIII. and XX. wintra.

Saga me of St. Marían ylde.

Ic ṭhé secge, heó wǽs III. and syxtig geára eald ṭha heó bé lýfon wǽs, and heó wǽs XIV. wintra ṭhá heó Crist cende, and heó wǽs mid him XXXIII. geára on middan-earde, and heó wǽs XVI. geára aefter him on worulde. And fram Adame, and of frimthe middan-eardes oth ṭhone micelan Nóes flód wǽs on getál gerímes II. ṭhúsend wintra, and CC. wintra, and II. and LX. wintra; and fram ṭhám flóde wǽs tó Abrahames gebyrd-tíde DCCCC. wintra, and II. and LX. wintra; and fram Abrahame wǽs ṭhá-forth oth Moises tíde, and Isráela ofer-far út of Egyptam D. wintra, and VIII. wintra; and fram frimthe middan-eardes oth Crístes ṭhrowunge waéron VI. ṭhúsend wintra, and hund wintra, and VIII. and L. wintra.

Saga me hú lange worhte man Nóes earce?

Ic ṭhé secge, LXXX. wintra, of ṭhám treow-cinne ṭhe is genemned Sem.

Saga me hwaet hátte Nóes wýf?

Ic ṭhé secge, heó hátte Dalíla.

And hwaet hátte Chames wýf?

Jaitarecta heó hátte.

And hwaet hátte Jáfethes wýf?

Ic ṭḥé secge, Catafluuia heó hátte, and othrum naman hýg sindon genemnede, Olla, and Ollína, and Ollíbana; swá hýg ṭḥreó hátton.

Saga me hú lange waés Nóes flód ofer eorthan?

Ic ṭḥé secge, XL. daga and nihta.

Saga me hú lange waés Nóes earc on lenge?

Ic ṭḥé secge, heó waés CCC. faethema lang, and L. faethema wid, and XXX. faethema heáh.

Saga me hwaet sunena haefede Adam?

Ic ṭḥé secge, XXX. sunena, and XXX. dóhtra.

Saga me hwilc mann atimbrode aérust ceastre?

Ic ṭḥé secge, Knos hátte, and waés Níniuem seó burh, and waéron ṭḥaérin gemanna hund-twelftig ṭḥúsenda, and XX. ṭḥúsenda; and Hierúsalem seó burh, heó waés aérust aefter ṭḥám Nóes flóde getimbrod.

And hwaet hátte seó burh ṭḥaér sunne up on morgen gaéth?

Ic ṭḥé secge, Jaiaca hátte seó burh.

Saga me hwaér gaéth seó sunne on aefen tó saetle?

Ic ṭḥé secge, Garíta hátte seó burh.

Saga me hwilc wyrt ys betst and selust?

Ic ṭḥé secge, lilige hátte seó wyrt, forṭḥón-ṭḥe heó getácnath Crist.

Saga me hwilc fugel ys selust?

Ic ṭḥé secge, culfre ys selust; heó getácnath ṭḥone Háligan Gást.

Saga me hwánon cymth ligetu?

Ic ṭḥé secge, heó cymth fram winde and fram waetere.

Saga me hwilc waeter ys selust?

Ic ṭḥé secge, Jórdan seó eá ys selust, forṭḥón-ṭḥe Crist waés on hyre gefullod.

Saga me hwider gewiton ṭḥá englas ṭḥe Gode withsócon on heofona-rice?

Ic ṭhé secge, hýg to-dǽldon on ṭhrí dǽlas; ánne dǽl he asette on ṭhaes lyftes gedrif, otherne dǽl on ṭhaes wateres gedrif, ṭhriddan dǽl on helle neowelnysse.

Saga me hú fela is woruld-waetra?

Ic ṭhé secge, twá syndon sealte sǽe, and twá fersce.

Saga me hwilc mann ǽrust wǽre with húnd sprecende?

Ic ṭhé secge, St. Pétrus.

Saga me hwilc mann aṭhóhte ǽrust mid sylh tó ǽriende?

Ic ṭhé secge, ṭhaet wǽs Cham, Nóes sunu.

Saga me forhwán stánas ne synd berende?

Ic ṭhé secge, forṭhón-ṭhe Abeles blód gefeoll ofer stán, ṭhá hyne Chain hys bróthor of-slóh mid ánes esoles cynbáne.

Saga me hwaet ys betst and wyrst betwínan mannon?

Ic ṭhé secge, word ys betst and wyrst betwix mannon.

Saga me hwaet ys cuthost mannon on eorthan tó witanne?

Ic ṭhé secge, ṭhaet nys náenigum men nán-wiht swá cuth swá he sceal death ṭhrowian.

Saga me hwaet syndon ṭhá III. ṭhing ṭhe nán mann búton lufian ne maeg?

Ic ṭhé secge, án ys fýr, other ys waeter, ṭhridde ys ýsen.

Saga me hwilc treow ys ealra treowa betst?

Ic ṭhé secge, ṭhaet ys wín-treow.

Saga me hwǽr resteth ṭhaes mannes sawul ṭhónne se líc-hama slépth?

Ic ṭhé secge, on ṭhrim stowum heó býth: on ṭhám braegene, oththe on ṭhǽre heortan, oththe on ṭhám blóde.

Saga me forhwán wǽs seó sǽe sealt geworden?

Ic ṭhé secge, of ṭhám X. wordum ṭhe Moises gesomnode in ṭhǽre ealdan ǽe Godes bebeode, and he awearp ṭhá X. word in ṭhá sǽe; and his teáras ageát in ṭhá sǽe; forṭhón wearth heó sealt.

Saga me hwaet wǽron ṭhá word?

Ic ṭhé secge, ṭhaet forme word wǽs: *Non habeas Deos*

alienos; þaet is, "Ne lufa þú otherne God ofer me." Þaet other word wǽs: *Non adsumes nomen Domini in vanum.* "Ne cig þú Godes naman on ýdel." Þaet þridde "Heald þone háligan reste-daeg." Þaet wǽs; "Ara þínon faeder, and þínre meder," word wǽs: *Non occides;* "Ne sleá þú mann." Þaet VI. word wǽs: *Non mechaberis;* "On unriht ne hǽm þú." Þaet VII. word wǽs: "Ne stel þú." Þaet VIII. word wǽs: "Ne saeg leáse gewitnesse." Þaet IX. word wǽs: *Ne concupiscas uxorem proximi tui;* "Ne gewilna þú othres mannes wýfes on unriht."

Saga me hwǽr ys Moyses byrgen þaes cyninges?

Ic þé secge, heó ys bé þám húse þe Fégor hátte, and nán mann nys þe hýg wite ǽr þám miclan dóme.

Saga me for hwilcum þingum þeós eorthe awyrged wǽre, and aeft gebletsod?

Ic þé secge, þurh Adam heó wǽs awyrged, and þurh Abeles blód, and aeft heó wǽs gebletsod þurh Nóe, and and þurh fulluhte.

Saga me hwá wín-geard ǽrost plantode?

Ic þé secge, þaet wǽs Nóe, se heáh-faeder.

Saga me hwá nemde ǽrost Godes naman?

Ic þé secge, se Deoful nemde ǽrost Godes naman.

Saga me hwaet ys hefigost tó beranne on eorthan?

Ic þé secge, mannes synna, and his Hláfordes ýrre.

Saga me hwaet ys þaet othrum lícige, and othrum mislícige?

Ic þé secge, þaet ys dóm.

Saga me hwaet syndon þá IV. þing þe naefre fulle náeron, ne naefre ne beóth?

Ic þé secge, án ys eorthe, other ys fýr, þridde ys helle, feórthe ys se gytsigenda mann worulde wélena.

Saga me hú fela ys fleógendra fugel-cynna?

Ic þé secge, IV. and L.

Saga me hú fela ys fisc-cynna on waetere?

Ic ṭhé secge, VI. and XX.

Saga me hwilc mann áerost mynster getimbrode?

Ic ṭhé secge, Elías and Eliséus ṭhá witegan, and, aefter Fulluhte, Paulus and Antonius, ṭhá áerostan ancran.

Saga me hwaet syndon ṭhá streámas, and ṭhá eán ṭhe on neorxena-wange flówath?

Ic ṭhé secge, hiora syndon IV.; seó áeroste hátte Físon, seó other hátte Géon, seó ṭhridde hátte Týgris, and seó feórthe, Eufráten; ṭhaet is, meolc, and hunig, and eálu, and wín.

Saga me forhwán býth seó sunne reád on aefen?

Ic ṭhé secge, forṭhón heó lócath on helle.

Saga me hwí scýneth heó swá reáde on morgen?

Ic ṭhé secge, forṭhón hire twýnath hwaether heó maeg, ṭhe ne maeg, ṭhisne middan-eard geond-scýnan, swá hyre beboden ys.

Saga me ṭhás IV. waetera ṭhe ṭhás eorthan fédath?

Ic ṭhé secge, ṭhaet ys snáw, and waeter, and hagol, and deáw.

Saga me hwá áerost bóc-stafas sette?

Ic ṭhé secge, Mercurius se gygant.

Saga me hwaet bóc-cynna, and hú fela syndon?

Ic ṭhé secge, Canones béc syndon ealra twá and hund-seofontig; eall-swá fela syndon on geríme; and eall-swá fela leorning-cnihta, bútan ṭhám XII. apostolum.—Mannes bána syndon on geríme ealra CC. and XVIII.; mannes áeddran ealra CCC. and V. and LX.; mannes tótha beóth on eallum his lýfe II. and XXX.—On XII. monthum beóth II. and L. wúcena, and CCC. dagena and V. and LX. daga; on XII. monthum beóth eahta ṭhúsend týda and VII. hund týda, and syxtig tída.—On XII. monthum ṭhú scealt syllan ṭhínon ṭheowan-men VII. hund hláfa, add XX. hláfa, búton morgen-métum and nón-métum.

IX. COLLOQUIUM

AD PUEROS LINGUAE LATINAE LOCUTIONE EXERCENDOS, AB AELFRICO PRIMUM COMPILATUM, ET DEINDE, AB AELFRICO BATA, EJUS DISCIPULO, AUCTUM.

Anglo-Saxon and Latin.

We cildru biddath ṭhé, eálá Láreow, ṭhaet ṭhú taece
D. Nos pueri rogamus te, Magister, ut doceas
us sprecan on Ledene rihte, forṭhám ungelaérede we
nos loqui Latialiter recte, quia idiotae
syndon, and gewaemmodlice we sprecath.
sumus, et corrupte loquimur.

Hwaet wille ge sprecan?
M. Quid vultis loqui?

Hwaet rece we hwaet we sprecon, búton hit riht
D. Quid curamus quid loquamur, nisi * recta
spraec sý, and behéfe, naes ídel, oththe fracod?
locutio sit, et utilis, non anilis, aut turpis?

Wille ge beón beswungen on leornunge?
M. Vultis flagellari in discendo?

Leófre ys us beón beswungen for láre, ṭhonne hit
D. Carius est nobis flagellari pro doctrina, quam *
ne cunnan; ac we witon ṭhé bile-witne wesan, and nellan
nescire; sed scimus te mansuetum esse, et nolle
on-belaédan swingla us, búton ṭhú beó tó-genydd fram
inferre plagas nobis, nisi cogaris a
us.
nobis.

Ic axie ṭhé hwaet * sprycst ṭhú? Hwaet haefst ṭhú
M. Interrogo te quid mihi loqueris? Quid habes
weorces?
operis?

Ic eom ge-anwyrded monuc, and ic singe aelce daege
D. Professus sum monachum, et psallo omni die
seofon tída mid gebróthrum, and ic eom bysgod on
septem syntaxes cum fratribus, et occupatus sum lec-
rǽdinge and on sange; ac, ṫheáh-hwaethre, ic wolde
tionibus et cantu; sed tamen vellem
betwénan leornian sprecan on Leden-gereorde.
interim discere sermocinari Latina lingua.

Hwaet cunnon ṫhás ṫhíne geferan?
M. Quid sciunt isti tui socii?

Sume synt yrthlingas, sume sceáp-hyrdas, sume
D. Alii sunt aratores, alii opiliones, quidam
oxan-hyrdas, sume eác-swylce huntan, sume fisceras,
bubulci, quidam etiam venatores, alii piscatores,
sume fugeleras, sume ceáp-menn, sume sceó-wyrhtan,
alii aucepes, quidam mercatores, quidam sutores,
sume sealteras, sume bǽceras.
quidam salinatores, quidam pistores.

Hwaet saegest ṫhú, Yrthling, hú begǽst ṫhú
M. Quid dicis tu, Arator, quomodo exerces
weorc ṫhín?
opus tuum?

Eálá, leóf hláford, ṫhearle ic deorfe; ic gá út on
A. O, mi domine, nimium laboro; exeo di-
daeg-raed, ṫhywende oxan tó felda, and iúgie hí tó
luculo, minando boves ad campum, et jungo eos ad
sylh: nys hyt swá stearc winter ṫhaet ic durre lútian
aratrum: non est tam aspera hiems ut audeam latere
aet hám, for ege hláfordes mínes; ac ge-iúcodon oxan,
domi, prae timore domini mei; sed junctis bobus,
and gefaestnodon sceáre and cultre mid ṫhǽre sylh, aelce
et confirmato vomere et cultro aratro, omni
daege ic sceal érian fulne aecer, oththe máre.
die debeo arare integrum arum, aut plus.

Haefst ṫhú ǽnigne geferan?
M. Habes aliquem socium?

Ic haebbe sumne cnapan ṫhywendne oxan mid gád-
A. Habeo quendam puerum minantem boves cum sti-

ísene, ṫhe eác-swylce nú hás ys, for cylde and
mulo, qui etiam modo raucus est, prae frigore et

hreáme.
clamatione.

Hwaet máre dést ṫhú on-daeg?
M. Quid amplius facis in die?

Gewíslice ṫhónne máre ic dó. Ic sceal fyllan bin-
A. Certe adhuc plus facio. Debeo implere prae-

nan oxan mid híge, and waeterian híg, and scearn heora
sepia boum foeno, et adaquare eos, et fimum eorum

beran út.
portare foras.

Híg, híg, micel gedeorf ys hit!
M. O, O, magnus labor est!

Geá, leóf, micel gedeorf hit ys, forṫhám ic neom
A. Etiam, * magnus labor est, quia non sum

freóh.
liber.

Hwaet saegst ṫhú, Sceáp-hyrde? Haefst ṫhú áenig
M. Quid dices tu, Opilio? Habes tu aliquem

gedeorf?
laborem?

Geá, leóf, ic haebbe; on fore-weardne morgen ic drífe
A. Etiam, * habeo; in primo mane mino

sceáp míne tó heora láese, and stande ofer híg, on háete
oves meas ad * pascua, et sto super eas, in aestu

and on cýle, mid húndum, ṫhe-laes wulfas forswelgon híg,
et frigore, cum canibus, ne lupi devorent eas,

and ic agen láede híg tó heora locum, and melce híg
et reduco eas ad * caulas, et mulgeo eas

tweówa on-daeg, and loca heora ic hebbe ṫháer-tó, and
bis in die, et caulas earum moveo insuper, et

cýse and buteran ic dó, and ic eom getrýwe hláforde
caseum et butyrum facia, et sum fidelis domino
mínon.
meo.

Eálá, Oxan-hyrde, hwaet wyrcst þú?
M. O, Bubulce, quid operaris tu?

Eálá, hláford mín, micel ic gedeorfe: þónne se
B. O, domine mi, multum laboro: quando
yrthling unscáenth þá oxán, ic láede híg tó láese, and
arator disjungit boves, ego duco eos ad pascua, et
ealle niht ic stande ofer híg waciende for þeófan, and
tota nocte sto super eos vigilando proptor fures, et
eft, on áerne-mergen, ic betaece híg þám yrthlinge,
iterum, primo mane, adsigno eos aratori,
wel gefylde and gewaeterode.
bene pastos et adaquatos.

Ys þes of þínum geferum?
M. Est iste ex tuis sociis?

Geá, he ys.
D. Etiam est.

Canst þú aénig þing?
M. Scis tu aliquid?

Aenne craeft ic can.
Y. Unam artem scio.

Hwylcne?
M. Qualis est?

Hunta ic eom.
V. Venator sum.

Hwaes?
M. Cujus?

Cinges.
V. Regis.

Hú begaést þú craeft þínne?
M. Quomodo exerces artem tuam?

Ic bregde me max, and sette híg on stowe gehaepre,
V. Plecto mihi retia, et pono ea in loco apto,

and getihte húndas míne, ṭhaet wild-deór híg éhton, oth-
et instigo canes meos, ut feras persequantur, us-

ṭhaet-ṭhe híg cumon tó ṭhám netton unfore-sceawodlice,
quequo perveniant ad ratia improvise,

ṭhaet híg swá beón begrynode, and ic ofsleáh híg on
et sic inretientur, et ego jugulo eos in

ṭhám maxum.
retibus.

Ne canst ṭhú huntian búton mid nettum?
M. Nescis venari nisi cum retibus?

Geá, bútan nettum huntian ic maeg.
V. Etiam, sine retibus venari possum.

Hú?
M. Quomodo?

Mid swiftum húndum ic betaece wild-deór.
V. Cum velocibus canibus insequor feras.

Hwylce wild-deór swythost geféhst ṭhú?
M. Quales feras maxime capis?

Ic gefó heortas, and báras, and rann, and raégan,
V. Capio cervos, et apros, et damas, et capreas,

and hwílon háran.
et aliquando lepores.

Waére ṭhú tó-daeg on huntnothe?
M. Fuisti hodie in venatione?

Ic naés, forṭhám Sunnan-daeg ys, ac gyrstan-daeg
V. Non fui, quia dominicus dies est, sed heri

ic waés on huntunge.
fui in venatione.

Hwaet gelaéhtest ṭhú?
M. Quid cepisti?

Twégen heortas and aénne bár.
V. Duos cervos et unum aprum.

Hú gefenge ṭhú híg?
M. Quomodo cepisti eos?

Heortas ic gefeng on nettum, and bár ic ofslóh.
V. Cervos cepi in retibus, et aprum jugulavi.

Hú wǽre þú dyrstig ofstician bár?
M. Quomodo fuisti ausus jugulare aprum?

Húndas bedrifon hyne tó me, and ic þǽr, tógeanes
V. Canes perduxerunt eum ad me, et ego * e contra
standende, faerlice ofsticode hyne.
stans, subito jugulavi eum.

Swithe þryste þú wǽre þá.
M. Valde audax fuisti tunc.

Ne sceal hunta forhtfull wesan, forþhám mislíce
V. Non debet venator formidolosus esse, quia variae
wild-deór wuniath on wudum.
bestiae morantur in sylvis.

Hwaet dést þú be þínre huntunge?
M. Quid facis de tua venatione?

Ic sylle cynge swá-hwaet-swá ic gefó, forþhám ic eom
V. Ego do regi quidquid capio, quia sum
hunta hys.
venator ejus.

Hwaet sylth he þé?
M. Quid dat ipsi tibi?

He scrýt me wel and fét, and hwílon he sylth me
V. Vestit me bene et pascit, et aliquando dat mihi
hors, oththe beáh, þaet-þe lustlicor craeft mínne ic
equum, aut armillam, ut libentius artem meam
begange.
exerceam.

Hwylcne craeft canst þú?
M. Qualem artem scis tu?

Ic eom Fiscere.
P. Ego sum Piscator.

Hwaet begytst þú of þínum craefte?
M. Quid adquiris de tua arte?

Bígleófan, and scrúd, and feóh.
P. Victum, et vestitum, et pecuniam.

Hú geféhst þú fixas?
M. Quomodo capis pisces?

Ic astígie mín scyp, and wyrpe max míne on eá,
P. Conscendo navem, et pono retia mea in amne,

and angel ic wyrpe and spyrtan, and swá-hwaet-swá
et hamum projicio et sportas, et quicquid

híg gehaeftath ic genime.
ceperint sumo.

Hwaet gif hit unclǽne beóth fixas?
M. Quid si * immundi fuerint pisces?

Ic wyrpe ṫhá unclǽnan út, and genime me clǽne
P. Ego projiciam immundos foras, et sumo mihi mundos

tó méte.
in escam.

Hwǽr cýpst ṫhú fixas ṫhíne?
M. Ubi vendis pisces tuos?

On ceastre.
P. In civitate.

Hwá bigth hí?
M. Quis emit illos?

Ceaster-wara. Ic ne maeg swá fela gefón swá fela
P. Cives. Non possum tot capere quot

swá ic maeg gesyllan.
possum vendere.

Hwilce fixas geféhst ṫhú?
M. Quales pisces capis?

Aelas, and hacodas, mynas, and ǽel-pútan, scótan,
P. Anguillas, et lucios, menas, et capitones, tructos,

and lampredan, and swá-hwylce-swá on waetere swym-
et muraenas, et qualescunque in amne na-

math.
tant.

For-hwí ne fixast ṫhú on sǽ?
M. Cur non piscaris in mari?

Hwílon ic dó, ac seldon, forṫhám micel réwyt
P. Aliquando facio, sed raro, quia magnum navigium

me ys tó sǽ.
mihi est ad mare.

Hwaet féhst ṫhú on sǽ?
M. Quid capis in mari?

Haeringas, and leaxas, mére-swýn, and stirian, os-
P. Aleces et isicios, delphinos, et sturias, os-
tran, and crabban, muslan, pine-winclan, sáe-coccas, facg,
treas, et cancros, musculos, torniculos, neptigallos, platesias,
and floc, and lopystran, and fela swylces.
et platissas, et polypodes, et multa similia.

Wilt þú fón sumne hwáel?
M. Vis capere aliquem cetum?

Nic.
P. Nolo.

For-hwí?
M. Quare?

Forþám plýhtlic þing hit ys gefón hwáel. Ge-
P. Quia periculosa res est capere cetum. Tu-
beorhlicre ys me faran tó eá mid scype mínon, þonne
tius est mihi ire ad amnem cum nave mea, quam
faran mid manigum scypum, on huntunge hranes.
ire cum multis navibus, in venationem balenae.

For-hwí swá?
M. Cur sic?

Forþám leófre ys me gefón fisc þone ic maeg
P. Quia carius est mihi capere piscem quem possim
ofsleán, þonne þe ná þaet án me, ac eác-swylce míne
occidere, quam qui non solum me, sed etiam meos
geferan, mid ánum slege he maeg besencan oththe
socios, uno ictu, potest mergere aut
ge-cwylman.
mortificare.

And þeáh, manige gefóth hwáelas, and aetberstath
M. Et tamen, multi capiunt cetos, et evadunt
frecnyssa, and micelne sceat þánon begytath.
pericula, et magnum pretium inde acquirunt.

Sóth þú segst, ac ic ne geþristige, for módes
P. Verum dicis, sed ego non audeo, propter mentis
mínes nitenysse.
meae ignaviam.

Hwaet saegst ṫhú, Fugelere? Hú beswicst ṫhú
M. Quid dicis tu, Auceps? Quomodo decipis
fugelas?
aves?

On feala wísan ic beswice fugelas; hwílon mid netton,
A. Multis modis decipio aves; aliquando retibus,
hwílon mid grinum, hwílon mid líme, hwílon mid hwist-
aliquando laqueis, aliquando glutino, aliquando si-
lunge, hwílon mid hafoce, hwílon mid treppan.
bilo, aliquando accipitre, aliquando decipula.

Haefst ṫhú hafoc?
M. Habes accipitrem?

Ic haebbe.
A. Habeo.

Canst ṫhú témian híg?
M. Scis tu domitare eos?

Geá, ic can. Hwaet sceoldon híg me, búton ic cuthe
A. Etiam, scio. Quid deberent mihi, nisi scirem
témian híg?
domitare eos?

Syle me áenne hafoc.
V. Da mihi accipitrem.

Ic sylle lustlice, gif ṫhú sylst me áenne swyftne
A. Dabo libenter, si tu dederis mihi unum velocem
húnd. Hwilcne hafoc wilt ṫhú habban; ṫhone máran,
canem. Qualem accipitrem vis habere; majorem,
hwaether-ṫhe ṫhone laessan?
aut minorem?

Syle me ṫhonc máran.
V. Da mihi majorem.

Hú afétst ṫhú hafocas ṫhíne?
M. Quomodo pascis accipitres tuos?

Hí fédath híg-sylfe and me on wintra, and on
A. Ipsi pascunt se ipsos et me in hieme, et in
lengten ic láete híg aetwendan tó wuda, and genyme me
vere dimitto eos avolare ad sylvam, et capio mihi
briddas on haerfaeste, and témige híg.
pullos in autumno, et domito eos.

And for-hwí forlǽtst ṭhú ṭhá getémedan aetwendan
M. Et cur permittis tu domitos avolare
fram ṭhé?
a te?

Forṭhám ic nelle fédan híg on sumera, forṭhám-ṭhe
A. Quia nolo pascere eos in aestate, eo quod
híg ṭhearle etath.
nimium comedunt.

And manige fédath ṭhá getémedan ofer sumor, ṭhaet
M. Et multi pascunt domitos super aestatem, ut
eft híg habbon geáruwe.
iterum habeant paratos.

Geá, swá híg dóth, ac ic nelle oth-ṭhaet-án deorfan
A. Etiam, sic faciunt, sed ego nolo in tantum laborare
ofer híg, forṭhám ic can othre, ná ṭhaet ánne, ac
super eos, quia scio alios, non solum unum, sed
eác-swilce manige, gefón.
etiam plures, capere.

Hwaet saegst ṭhú, Mangere?
M. Quid dicis tu, Mercator?

Ic secge ṭhaet behéfe ic eom ge cynge, and ealdor-
Mer. Ego dico quod utilis sum et regi, et duci-
mannum, and wéligum, and eallum folce.
bus, et divitibus, et omni populo.

And hú?
M. Et quomodo?

Ic astíge mín scyp, mid hlaestum mínum, and
Mer. Ego ascendo navem, cum mercibus meis, et
rówe ofer sǽlice dǽlas, and cýpe míne ṭhing, and
navigo ultra marinas partes, et vendo meas res, et
bicge ṭhing dýr-wyrthe, ṭhá on ṭhisum lande ne beóth
emo res pretiosas, quae in hac terra non nas-
acennede, and ic hit tó-geláede eow hider, mid miclon
cuntur, et * adduco vobis huc, cum magno
plíhte, ofer sáe, and hwílon forlidenesse ic ṭhólie, mid
periculo, super mare, et aliquando naufragium patior, cum

lyre ealra ṫhinga mínra, uneáthe cwic aetberstende.
jactura omnium rerum mearum, vix vivus evadens

Hwilce ṫhing gelǽdst ṫhú us?
M. Quales res adducis nobis?

Paellas, and sidan, deór-wyrthe gymmas, and gold,
Mer. Purpuram, et sericum, pretiosas gemmas, et aurum,

sel-cuthe reáf, and wyrt-gemang, wín and éle, ylpes-bán,
varias vestes, et pigmenta, vinum et oleum, ebur,

and maestling, aer, and tin, swefel, and glaes, and
et aurichalcum, aes, et stannum, sulphur, et vitrum, et

ṫhylces fela.
his similia.

Wilt ṫhú syllan ṫhing ṫhíne hér, eall-swá ṫhú hí
M. Vis vendere res tuas hic, sicut e-

gebóhtest ṫhaér?
misti illic?

Ic nelle. Hwaet ṫhónne me fremode gedeorf mín?
Mer. Nolo. Quid tunc mihi proficit labor meus?

Ac ic wylle heora cýpan hér luflicor ṫhonne ic gebicge
Sed volo * vendere hic carius quam emi

ṫhaér, ṫhaet sum gestreón me ic begyte, ṫhánon ic
illic, ut aliquod lucrum mihi adquiram, unde

me aféde, and mín wíf, and mínne sunu.
me pascam, et uxorem, et filium.

Ṫhú, Sceó-wyrhta, hwaet wyrcst ṫhú us nýd-wyrth-
M. Tu, Sutor, quid operaris tu nobis utili-

nesse?
tatis?

Ys witodlice craeft mín behéfe ṫhearle eow, and
S. Est quidem ars mea utilis valde vobis, et

neód-ṫhearf.
necessaria.

Hú?
M. Quomodo?

Ic bicge hýda, and fell, and gearcie híg mid craefte
S. Ego emo cutes, et pelles, et praeparo eos arte

mínon, and wyrce of him gescý mislíces cynnes;
mea, et facio ex iis calceamenta diversi generis;
swyftleras, and sceós, lether-hósa, and butericas, brídel-
subtalares, et ficones, caligas, et utres, fre-
þwangas and geraeda, and flaxan, and higdi-fatu, spur-
nos et phaleras, et flascones, et calidilia, cal-
lethra, and haelftra, pusan, and faetelsas, and nán eower
caria, et chamos, peras, et marsupia, et nemo vestrum
nele oferwintran búton mínon craefte.
vult hiemare sine mea arte

Eálá, Sealtere, hwaet us fremath craeft þín?
M. O, Salinator, quid nobis proficit ars tua?

Thearle fremath craeft mín eow eallum: nán
S. Multum prodest ars mea vobis omnibus: nemo
eower blisse brycth on gereordunge, oththe méte, búton
vestrum gaudio fruitur in prandio, aut coena, nisi
craeft mín gest-líthe him beó.
ars mea hospita ei fuerit.

Hú?
M. Quomodo?

Hwylc manna werodum þurhbrycth métum, búton
S. Quis hominum dulcibus perfruitur cibis, sine
swaecce sealtes? Hwá gefylth cleáfan his, oththe hed-
sapore salis? Quis replet cellaria sua, sive prom-
derna, búton craefte mínon? Efne, buter-geþweór aelc
tuaria, sine arte mea? Ecce, butyrum omne
and cýs-gerun lósath eow, búton ic hyrde aetwese eow,
et caseus pereunt vobis, nisi ego custos adsim vobis,
þe ne furthon wyrtum eowrum, bútan me, brucath.
qui nec saltem oleribus vestris, sine me, utimini.

Hwaet saegst þú, Baécere? Hwám fremath craeft
M. Quid dicis tu, Pistor? Cui prodest ars
þín, oththe hwaether, bútan þé, we magon líf adreo-
tua, aut si, sine te, possimus vitam du-
gan?
cere?

Ge magon witodlice, ṫhurh sum faec, bútan mínon
P. Potestis quidem, per aliquod spatium, sine mea
craefte, líf adreogaṅ, ac ná lange, ne tó wel; sóthlice,
arte, vitam ducere, sed non diu, nec adeo bene; nam,
bútan craefte mínon, aelc beod aemtig býth gesawen,
sine arte mea, omnis mensa vacua videtur esse,
and, bútan hláfe, aelc méte tó wlaettan býth gehwyrfed.
et, sine pane, omnis cibus in nauseam convertitur.
Ic heortan mannes gestrangie; ic maegen wera eom,
Ego cor hominis confirmo; ego robur virorum sum,
and furthon litlingas nellath forbigean me.
et nec parvuli nolunt praeterire me.

Hwaet secge we be. Cóce; hwaether we beṫhurfon
M. Quid dicimus de Coquo; is indigemus
on áenigon craefte his?
in aliquo arte ejus?

Se Cóc secgth:—Gif ge me út-adrífath fram eowrum
Cocus dicit: Si me expellitis a vestro
geferscype, ge etath wyrta eowre gréne, and flaesc-métas
collegio, manducatis olera vestra viridia, et carnes
eowre hreáwe, and ne furthon faett broth ge magon,
vestras crudas, et nec saltem pingue jus potestis,
bútan craefte mínon, habban.
sine arte mea, habere.

We ne reccath be craefte ṫhínon, ne he us neód-
M. Non curamus de arte tua, nec nobis neces-
ṫhearf ys, forṫhám we-sylfe magon seóthan ṫhá ṫhing ṫhe
saria est, quia nos ipsi possumus coquere quae
tó seóthanne synd, and bráedan ṫhá ṫhing ṫhe tó bráedanne
coquenda sunt, et assare quae assanda
synd.
sunt.

Se Cóc Secgth:—Gif ge forṫhíg me fram-adrífath,
Cocus dicit: Si ideo me expellitis,
ṫhaet ge ṫhus dón, ṫhónne beó ge ealle ṫhraelas, and
ut sic faciatis, tunc eritis omnes coci, et

nán eower ne bíth hláford, and ṭheáh-hwaethre, búton
nullus vestrum erit dominus, et tamen, sine

craefte mínon ge ne etath.
arte mea non manducatis.

Eálá, ṭhú munuc, ṭhe me tó-spycst, efne ic haebbe
M. O, * monache, qui mihi locutus es, ecce pro-

afandod ṭhé habban góde geferan, and ṭhearle neód-ṭhearfe:
bavi te habere bonos socios, et valde necessarios:

and ic ahsie ṭhá?
qui sunt illi?

Ic haebbe smithas, ísen-smithas, gold-smith, seolfer-
D. Habeo, fabras, ferrarios, aurificem, argen-

smith, aer-smith, treow-wyrhtan, and manige othre mis-
tarium, aerarium, lignarium, et multos alios varia-

lícra craefta biggenceras.
rum artium operatores.

Haefst ṭhú aénigne wísne geṭheáhtan?
M. Habes aliquem sapientem consilarium?

Gewíslice ic haebbe. Hú maeg úre gegaderung
D. Certes habeo. Quomodo potest nostra congregatio

búton geṭheáhtende beón wissod?
sine consiliario regi?

Hwaet saegst ṭhú, Wísa? Hwilc craeft ṭhé geṭhúhte
M. Quid dicis tu, Sapiens? Quae ars tibi videtur

betwux ṭhás furthra wesan?
inter istas prior esse?

Ic secge ṭhé, me ys geṭhúht Godes ṭheowdóm, be-
C Dico tibi, mihi videtur Dei servitium, in-

tweóh ṭhás craeftas, ealdorscype healdan, swá-swá hit ys
ter istas artes, primatum tenere, sicut

geraed on Gódspelle; 'Fyrmest seceath ríce Godes, and
legitur in Evangelio; 'Primum quaerite regnum Dei, et

rihtwísnesse hys, and ṭhás ṭhing ealle beóth tó-ge-eýhte
justitiam ejus, et haec omnia adjicientur
eow.'
vobis.'

And hwilc ṭhé geṭhúht, betwux woruld-craeftas
M. Et qualis tibi videtur, inter seculares artes
heoldan ealdordóm?
retinere primatum?

Eorth-tilth, forṭhám se yrthling us ealle fét.
C. Agricultura, quia arator nos omnes pascit.

Se Smith secgth:—Hwánon ṭhám yrthlinge sulh-
Ferrarius dicit: Unde aratori vomer
sceár oththe culter, ṭhe ná gáde haefth, búton of craefte
aut culter, qui nec stimulum habet, nisi ex arte
mínon? Hwánon fiscere angel, oththe sceó-wyrhtan
mea? Unde piscatori hamus, aut sutori
ael, oththe sceámere naedl? Nis hít of mínon geweorce?
subula, aut sartori acus? Nonne ex meo opere?

Se Geṭheáhtend andswearth:—Sóth witodlice
Consiliarius respondit: Verum quidem
saegst ṭhú; ac eallum us leófre ys wician mid ṭhám
dicis; sed omnibus nobis carius est hospitari apud ara-
yrthlinge ṭhonne mid ṭhé; forṭhám se yrthling sylth us
torem quam apud te; quia arator dat nobis
hláf and drinc: ṭhú, hwaet sylst ṭhú us, on smiththan
panem et potum: tu, quid das nobis, in officina
ṭhínre, búton íserne fýr-spearcan, and swegunga beáten-
tua, nisi ferreas scintillas, et sonitus tunden-
dra slecga, and bláwendra byliga?
tium malleorum, et flantium follium?

Se Treo-wyrhta secgth:—Hwilc eower ne nióteth
Signarius dicit: Quis vestrum non utitur
craefte mínon, ṭhónne hús, and mislíce fatu, and scypu,
arte mea, cum domos, et diversa vasa, et naves,
eow eallum ic wyrce?
vobis omnibus. fabrico?

Se Smith andwyrth:—Eálá Treow-wyrhta, for-hwí
Ferrarius respondit: O Liguarie, cur

swá sprycst þú, þónne ne furþon án þyrel búton
sic loqueris, cum nec saltem unum foramen sine
craefte mínon þú ne miht dón?
arte mea vales facere?

Se Geþeáhtend secgth:—Eálá geferan and góde
Consiliarius dicit: O socii et boni
wyrhtan! Uton to-wurpan hwaetlicor þás geflitu, and
operarii! Dissolvamus citius has contentiones, et
sý sibb and geþwaernys betweóh us, and fremige ánra
sit pax et concordia inter nos, et prosit unus-
gehwylc othron on craefte hys, and geþwaerian symble
quisque alteri in arte sua, et conveniamus semper
mid þám yrthlinge, þáer we bígleófan us, and fodder
apud aratorem, ubi victum nobis, et pabula
horsum úrum, habbath; and þis geþeáht ic sylle eal-
equis nostris, habemus; et hoc consilium do om-
lum wyrhtum, þaet ánra gehwylc craeft his geornlice
nibus operariis, ut unusquisque artem suam diligenter
begange; forþám se-þe craeft his forláet, he býth
exerçeat; quia qui artem suam dimiserit, ipse dimit-
forláeten fram þám craefte. Swá-hwaether þú sý, swá
tetur ab arte. Sive sis, *
maesse-preost, swá munuc, swá ceorl, swá cempa,
sacerdos, sive monachus, seu laicus, seu miles,
begá þé-sylfne on þisum: beó þaet-þaet þú eart,
exerce temet ipsum in hoc: esto quod est,
forþám micel hynth and sceámu hyt is men nellan
quia magnum damnum et verecundia est homini nolle
wesan þaet-þaet he ys, and þaet-þe he wesan sceal.
esse quod est, et quod esse debet.

Eálá cildru, hú eow lícath þeós spaec?
M. O pueri, quomodo vobis placet ista locutio?
Wel * heó licath us, ac þearle deóplice
D. Bene quidem placet nobis, sed valde profunde
þú sprycst, and ofer maethe úre þú forth-týhst þá
loqueris, et ultra aetatem nostram protrahis ser-

spraece; ac sprec us aefter úrum andgyte, ṭhaet
monem; sed loquere nobis juxta nostrum intellectum, ut
we magon understandan ṭhá ṭhing ṭhe ṭhú spaecst.
possimus intelligere quae loqueris.

Ic ahsige eow for-hwí swá geornlice leornige ge?
M. Interrogo vos, cur tam diligenter discitis?

Forṭhám we nellath wesan swá stunte nýtenu, ṭhá
D. Quia nolumus esse sicut bruta animalia, quae
nán ṭhing witath búton gaers and waeter.
nihil sciunt nisi herbam et aquam.

And hwaet wille ge?
M. Et quid vultis vos?

We willath wesan wíse.
D. Volumus esse sapientes.

On hwilcon wísdóme? Wille ge wesan praettige,
M. Qua sapientia? Vultis esse versipelles,
oththe ṭhúsend-híwe, on leásungum lytige, on spraecum
aut milleformes, in mendaciis vafri, in loquelis
gleáwlice, hinder-geápe, wel sprecende and yfele ṭhencende,
astuti, versuti, bene loquentes et male cogitantes,
waesum wordum undertheodde, facn withinnan tyddriendc,
dulcibus verbis dediti, dolum intus alentes,
swá-swá bergyls, metton ofergeweorce, withinnan full
sicut sepulchrum, depicto mausoleo, intus plenum
stence?
foetore?

We nellath swá wesan wíse, forṭhám he nys wís
D. Nolumus sic esse sapientes, quia non est sapiens
ṭhe mid dydrunge hyne-selfne beswicth.
qui simulatione semet ipsum decipit.

Ac hú wille ge?
M. Sed quomodo vultis?

We willath beón bile-wite, bútan liccetunge, and
D. Volumus esse simplices, sine hypocrisi, et
wíse, ṭhaet we bugon fram yfele, and dón góda:
sapientes, ut declinamus a malo, et facianus bona:
gyt, ṭheáh-hwaethre decplicor mid us ṭhú smeágst
adhuc, tamen profundius nobiscum disputas

ṫhonne yld úre onfón maege; ac sprec us aefter
quam aetas nostra capere possit; sed loquere nobis nos-
úron gewunon, naes swá deóplice.
tro more, non tam profunde.

Ic dó eall-swá ge biddath. Ṫhú, cnapa, hwaet
M. Ego faciam sicut rogatis. Tu, puer, quid
dydest ṫhú tó-daeg?
fecisti hodie?

Manige ṫhing ic dyde. On ṫhisse nihte, ṫhá-ṫhá
D. Multas res feci. Hac nocte, quando
cnyll ic gehýrde, ic arás of mínon bedde, and eóde tó
signum audivi, surrexi de lectulo, et exivi ad
cyrcean, and sang uht-sang mid gebróthrum; aefter-ṫhá
ecclesiam, et cantavi nocturnam cum fratribus; deinde
we sungon be eallum hálgum, and daeg-redlice lóf-sangas;
cantavimus de omnibus sanctis, et matutalines laudes;
aefter ṫhysum, prím, and seofon sealmas, mid letaníon,
post haec, primam, et septem psalmos, cum letaniis,
and capitol-maessan; syththan undern-tíde, and dydon
et primam missam; deinde tertiam, et fecimus
maessam be daege; aefter ṫhisum we sungon mid-daeg,
missam de die; post haec cantavimus sextam,
and áeton, and druncon, and slepon, and eft
et manducavimus, et bibimus, et dormivimus, et iterum
we arison, and sungon nón, and nú we synd hér
surreximus, et cantavimus nonam, et modo sumus hic
aetforan ṫhé, geáruwe gehýran hwaet ṫhú us secge.
coram te, parati audire quid nobis dixeris.

Hwónne wylle ge singan aefen, oththe niht-sang?
M. Quando vultis cantare vesperum, aut completorium?

Ṫhónne hyt tíma býth.
D. Quando * tempus erit.

Wáere ṫhú tó-daeg beswungen?
M. Fuisti hodie verberatus?

Ic náes, forṫhám waerlice ic me heold.
D. Non fui, quia caute me tenui.

And hú ṫhíne geferan?
M. Et quomodo tui socii?

Hwaet me ahsast þú be þám? Ic ne dear yppan
D. Quid me interrogas de hoc? Non audeo pandere

þé digla úre. Anra gehwylc wát gif he beswungen
tibi secreta nostra. Unusquisque scit si flagellatus

wæs oththe ná.
erat aut non

Hwaet ytst þú on-daeg?
M. Quid manducas in die?

Gyt flaesc-métum ic bruce, forþám cild ic eom
D. Adhuc carnibus vescor, quia puer sum

under gyrde drohtniende.
sub virga degens.

Hwaet máre ytst þú?
M. Quid plus manducas?

Wyrta, and aegru, fisc, and cýse, buteran, and
D. Olera, et ova, pisces, et caseum, butyrum, et

beána, and ealle clæne þing ic ete, mid micelre
fabas, et omnia munda manduco, cum *

þancunge.
gratiarum actione.

Swithe wax-georn eart þú, þónne þú ealle þing
M. Valde edax es, cum omnia

etst þe þé tó-foran gesette synd.
manducas quae tibi apponuntur.

Ic ne eom swá micel swelgere, þæt ic ealle cynn
D. Non sum tam verax, ut omnia genera

méta on ánre gereordunge etan maege.
ciborum in una refectione edere possim.

Ac hú?
M. Sed quomodo?

Ic bruce hwílon þisum métum, and hwílon othrum,
D. Vescor aliquando his cibis, et aliquando aliis,

mid sifernysse, swá-swá dafnath munuce, naes mid ofer-
cum sobrietate, sicut decet monacho, non cum vora-

hropse, forþám ic eom nán gluto.
citate, quia non sum gluto.

And hwaet drincst þú?
M. Et quid bibis?

Eále, gif ic haebbe, oththe waeter, gif ic naebbe
D. Cerevisiam, si habeo, vel aquam, si non habeo
eále.
cerevisiam.

Ne drincst ṭhú wín?
M. Nonne bibis vinum?

Ic ne eom swá spédig ṭhaet ic maege bicgean me
D. Non sum tam dives ut possim emere mihi
wín, and wín nys drinc cilda, ne dysigra, ac
vinum, et vinum non est potus puerorum, sive stultorum, sed
ealdra and wísra.
senum et sapientum.

Hwáer slaépst ṭhú?
M. Ubi dormis?

On slaép-erne mid gebróthrum.
D. In dormitorio cum fratribus.

Hwá awecth ṭhé tó uht-sange?
M. Quis excitat te ad nocturnos?

Hwílon ic gehýre cnyll, and ic aríse; hwílon láreow
D. Aliquando audio signum, et surgo; aliquando magister
mín awecth me stithlice mid gyrde.
meus excitat me duriter cum virga.

Eálá ge góde cildru, and wynsume leorneras, eow
M. O * probi pueri, et venusti discipuli, vos
manath eower láreow ṭhaet ge hýrsumian godcundum
hortatur vester eruditor ut pareatis divinis
lárum, and ṭhaet ge healdon eow-sylfe aénlice on aelcere
disciplinis, et ut observetis vosmet eleganter ubique
stowe. Gáth ṭheawlice, ṭhónne ge gehýron cyricean
locorum. Incedite morigerate, cum auscultaveritis ecclesiae
bellan, and gáth intó cyrcean, and abugath eádmódlice
campanas, et ingredimini in oratorium, et inclinate suppliciter
tó hálgum wefodum and standath ṭheawlice, and singath
ad almas aras et state disciplinabiliter, et concinnite
ánmódlice, and gebiddath for eowrum synnum, and gáth
unanimiter, et intervenite pro vestris erratibus, et egre-
út, bútan hygeleáste, tó claustre, oththe tó leornunge.
dimini, sine scurrilitate, in claustro, vel in gymnasium

XII. SELECTIONS FROM KING ALFRED'S OROSIUS.

DESCRIPTION OF EUROPE.

Nu wille we ymbe Eurōpe land-gemǽro reccan, swá mycel swá we hit fyrmest witon. Fram ṭhǽre eá Donais west oṭh Rhín ṭhá eá, seó wylth of ṭhǽm beorge ṭhe man Alpis hǽt, and yrnth ṭhónne north-rihte on ṭhaes garsecges earm, ṭhe ṭhaet land útan-ymb lith ṭhe man Britannía hǽt, and eft súth oth Donuá ṭhá eá, ṭhǽre ǽe-wylm is neáh ṭhǽre eá Rhíne, and is siththan eást yrnende with-northan Créca-lande út on ṭhone Wendel-sǽ, and north on ṭhone garsecg ṭhe man Cwen-sǽ hǽt, binnan ṭhǽm syndon manige ṭheóda, ac hit man hǽt eall Germanía. Ṭhónne with-northan Donuá ǽe-wylme, and be-eástan Rhíne syndon East-Francan, and be-súthan him syndon Swǽfas, on othre healfe ṭhǽre eá Donuá, and be-súthan him and be-eástan syndon Baeg-wara. Se dǽl ṭhe man Regnes-burh hǽt, and rihte be-eástan him syndon Beheme, and eást-north syndon Ṭhyringas, and be-northan him syndon Eald-Seaxan, and be-northan-westan him syndon Frýsan, and be-westan Eald-Seaxum is Aelfe mutha ṭhǽre eá, and Frýs-land, and ṭhánon west-north is ṭhaet land ṭhe man Angle hǽt, and Sillende, and sum dǽl Dena, and be-northan him is Apdrede, and eást-north Wylte, ṭhe man Aefeldan hǽt, and be-eástan him is Wineda-land, ṭhe man hǽt Sysyle, and eást-súth, ofer sumne dǽl, Mar-wara. And hí, Mar-wara, habbath be-westan him Ṭhyringas, and Behemas, and Baeg-wara on ánre healfe, and be-súthan him on othre healfe Donuá ṭhǽre eá, is ṭhaet land Carendre.

Súth oth ṭhá beorgas ṭhe man Alpis háet, tó ṭhǽm ilcum beorgum licgath Baeg-wara land-gemǽro, and Swǽfa; and ṭhónne be-eástan Carendran-lande, begeondan ṭhǽm wéstene, is Pulgara-land, and be-eástan ṭhǽm is Créca-land, and be-eástan Marwara-lande is Wisle-land, and be-eástan ṭhǽm synd Datíe, ṭhá-ṭhe iú wǽron Gottan. Be-northan-eástan Mar-warum syndon Dalamensan, and be-eástan Dalamenson syndon Horithi, and be-northan Dalamenson syndon Surpe, and be-westan him syndon Sysyle. Be-northan Horithi is Maegtha-land, and be-northan Maegtha-lande is Sermende oth ṭhá beorgas Riffin. And be-westan Súth-Denum is ṭhaes garsecges earm ṭhe lith ymb-útan ṭhaet land Britannía, and be-northan him is ṭhaes sǽs earm ṭhe man háet Ost-sǽ, and be-eástan him, and be-northan him, syndon North-Dene, aegṭher-ge on ṭhǽm máran landum, ge on ṭhǽm íglandum, and be-eástan him syndon Apdrede, and be-súthan him is Aelfe mutha ṭhǽre eá, and Eald-Seaxna sum dǽl.

North-Dene habbath be him northan ṭhone ilcan saes earm ṭhe man háet Ost-sǽ, and be-eástan him syndon Osti ṭhá leóda, and Apdrede be-súthan. Osti habbath be-northan him ṭhone ilcan sǽs earm, and Winedas and Burgendas, and be-súthan him syndon Haefeldan. Burgendan habbath ṭhone ylcan sǽs earm be-westan him, and Sweón be-northan, and be-eástan him synd Sermende, and be-súthan him Surpe. Sweón habbath be-súthan him ṭhone sǽs earm Ost, and be-eástan him Sermende, and be-northan him ofer ṭhám wéstene is Cwen-land, and be-westan-northan him syndon Scride-Finnas, and be-westan, North-menn.

OHTHERE'S NARRATIVE.

"Ohthere sǽde his hláforde Aelfrede, Cyninge, ṭhaet he ealra North-manna northwest búde. He cwǽth ṭhaet he búde on ṭhám lande northe-weardum with ṭhá west-sǽ; he sǽde, ṭheáh, ṭhaet ṭhaet land sý swithe north ṭhánon, ac ṭhaet

hit is eall wéste búton on feawum stowum; sticce-maélum wiciath Finnas, on huntathe on wintra, and on sumera on fiscathe bé ṭhaére saé. He saéde ṭhaet he aet sumum cyrre wolde fandian hú lang ṭhaet land north-rihte laége, oththe hwaether aénig mann be-northan ṭhaém wéstene búde. Ṭhá fór he north-rihte bé ṭhaém lande, let him ealne wég ṭhaet wéste land on ṭhaet steór-bord, and ṭhá wíd-saé on baec-bord; ṭhrý dagas ṭhá waés he swá feor north swá-swá hwaél-huntan fyrrest farath. Ṭhá fór he ṭhá-gyt north-rihte swá feor swá he mihte on ṭhaém othrum ṭhrim dagum geseglian. Ṭhá beáh ṭhaet land ṭhaér eást-rihte, oththe sió saé innan ṭhaet land, he nyste hwaether; búton he wiste ṭhaet he ṭhaér bád westan windes, oththe hwon northan, and seglede ṭhánon eást bé lande, swá-swá he mihte on feower dagum geseglian. Ṭhá sceolde he ṭhaér bídan rihte-northan windes, forṭhán ṭhaet land beáh ṭhaér súth-rihte, oththe sió saé innan ṭhaet land, he nyste hwaether. Ṭhá seglede he ṭhánon súth-rihte bé lande, swá-swá he mihte on fíf dagum geseglian. Ṭhá laég ṭhaér án micel eá up innan ṭhaet land; ṭhá cyrdon hý up in ṭhá eá, forṭhaém hý ne dorston forth bé ṭhaére eá seglian for unfrithe, forṭhaém ṭhaet land waés eall gebún on othre healfe ṭhaére eás. Ne mette he aér nán gebún land syththan he fram hys ágnum háme fór, ac him waés ealne wég wéste land on ṭhaet steór-bord bútan fisceran, and fugeleran, and huntan, and ṭhaet waéron ealle Finnas, and him waés á wíd-saé on ṭhaet baec-bord."

"Ṭhá Beormas haefdon swithe wel gebún hyra land, ac hí ne dorston ṭhaéron cuman; ac ṭhaéra Ter-Finna land waés eall wéste, bútan ṭhaér huntan gewicodon, oththe fisceras, oththe fugeleras. Fela spella him saédon ṭhá Beormas, aegṭher-ge of hyra ágenum lande, ge of ṭhaém landum ṭhe ymb hý útan waéron, ac nyste hwaet ṭhaes sóthes waés, forṭhaém he hyt sylf ne geseáh. Ṭhá Finnas, him ṭhúhte, and ṭhá Beormas spraécon neáh án geṭheód.

"Swithost he fór ṭhyder, tó-eácan ṭhaes landes sceápunge, for ṭhaém hors-hwaélum, forṭhaém hí habbath swithe aethele bán on hyra tóthum. Ṭhá téth hý bróhton sume ṭhaém cyninge; and hyra hýd bíth swithe gód tó scip-rápum. Se hwaél bíth micle laessa ṭhonne othre hwálas, ne bíth he lengra ṭhonne syfan elna lang. Ac on his ágnum lande is se betsta hwael-huntnath; ṭhá beóth eahta and feowertig elna lange. And ṭhá maestan, fiftig elna lange. Ṭhára he saede ṭhaet he syxa sum ofslóge, on twám dagum. He wáes swithe spédig mann on ṭhaém aehtum ṭhe heora spéda on beóth, ṭhaet is, on wild-deórum. He haefde, ṭhá-gyt, ṭhá he ṭhone cyning sóhte, támra deóra unbebóhtra syx hund. Ṭhá deór hí hátath hránas, ṭhára waeron syx stael-hranas. Ṭhá beóth swythe dýre mid Finnum, forṭhaém hý fóth ṭhá wildan hránas mid."

"He wáes mid ṭhaém fyrstan men on ṭhaém lande; naefde he, ṭheáh, má ṭhonne twentig hrýthera, and twentig sceápa, and twentig swína, and ṭhaet lytle ṭhaet he érede, he érede mid horsan; ac hyra ár is maest on ṭhaém gafole ṭhe ṭhá Finnas him gyldath. Ṭhaet gafol bíth on deóra fellum, and on fugela fetherum, and hwáles báne, and on ṭhaém scip-rápum ṭhe beóth of hwaéles hýde geworhte, and of seóles. Aeghwilc gylt be his gebyrdum; se byrdesta sceal gyldan fiftyne mearthes fell, and fif hránes, and án béran fell, and tyn ambra fethra, and bérenne cyrtel oththe ýterrenne, and twégen scip-rápas, aegṭher sý syxtig elna lang, other sý of hwaéles hýde geworht, other of seóles."

"He saede ṭhaet North-manna land waére swythe lang and swythe smael. Eall ṭhaet his man oththe ettan oththe érian maeg, ṭhaet lith with ṭhá sae, and ṭhaet is, ṭheáh, on sumum stowum swythe cludig; and licgath wilde móras with eástan, and with ṭhaém býnum lande, uppon emn-lande. On ṭhaém mórum eardiath Finnas, and ṭhaet býn-land is eáste-weard brádost, and symle swá northor swá smaelre. Eáste-weard hit maeg beón syxtig míla brád, oththe hwaene

brádre, and midde-weard þrittig, oththe brádre; and northe-weard he cwæth, þær hit smalost wære, þaet hit mihte beón þreóra míla brád, tó þæm móre, and se mór syththan on sumum stowum, swá brád swá man maeg on twám wúcum ofer-feran; and on sumum stowum swá brád swá man maeg on syx dagum ofer-feran."

"Þónne is tó-emnes þæm lande súthe-weardum on othre healfe þaes móres Sweó-land, oth þaet land northe-weard, and tó-emnes þæm lande northe-weardum, Cwen-land. Þá Cwenas hergiath hwílum on þá North-menn ofer þaene mór, hwílum þá North-menn on hý. And þær synd swithe micle méras fersce geond þá móras, and berath þá Cwenas hyra scypu ofer land on þá méras; and thánon hergiath on þá North-menn. Hý habbath swythe lytle scypu, and swythe leohte."

"Ohthere sæde þaet sió scír hátte Hálgo-land þe he on-búde. He cwæth þaet nán mann ne búde bo-northan him. Þónne is án port on súthe-weardum þæm lande, þone man hæt Sciringes-heál. Þyder he cwæth þaet man ne mihte geseglian on ánum monthe, gyf man on-niht wicode, and aelce daege haefde amberne wind. And ealle þá hwíle he sceal seglian bé lande, and on þaet steór-bord him bíth æ̀rest Isa-land, and þónne þá ígland þe synd betwux Isa-lande, and þissum lande. Þónne is þis land oth-þaet he cymth tó Sciringes-heále, and ealne wég on þaet baec-bord, North-wæg. Be-súthan, þónne, Sciringes-heále fylth swithe micel sæ up innan þaet land, seó is brádre þonne æ̀nig mann ofersceón maege; and is Got-land on othre healfe ongean, and siththan Sillende. Seó sæ lith manige hund míla up innan þaet land. And of Sciringes-heále he cwæth þaet he seglode on fif dagum tó þæm porte þe man hæt Aet-Haethum, se stent betwúh Wine-dum, and Seaxum, and Anglum, and hýrth innan Dene."

"Þá he þiderweard seglode fram Sciringes-heále, þá wæs him on þaet baec-bord Dena-mearc, and on þaet steór-

bord wíd-sáe ṭhrý dagas; and ṭhá twégen dagas áer he tó Aet-Haethum cóme, him wáes on ṭhaet steór-bord Got-land, and Sillende, and íglanda fela. On ṭháem landum eardodon Engle, áer hí hider on land cómon, and him wáeron ṭhá twégen dagas on ṭhaet baec-bord ṭhá ígland ṭhe in Dena-mearc hýrath."

WULFSTAN'S NARRATIVE.

"Wulfstán sáede ṭhaet he gefére of Aet-Haethum, ṭhaet he wáere on Trúso on syfan dagum and nihtum, ṭhaet ṭhaet scyp wáes ealne wég yrnende under segle. Weonod-land him wáes on steór-bord, and on baec-bord him wáes Langaland, and Láe-land, and Falster, and Scón-ég, and ṭhás land ealle hýrath tó Dena-mearcan. And ṭhónne Burgenda-land wáes us on baec-bord, and hit haefth him-self cyning. Ṭhónne aefter Burgenda-lande, wáeron us ṭhás land ṭhá synd hátene áerest Blecing-ég and Meore, and Eow-land, and Goth-land on baec-bord, and ṭhás land hýrath tó Sweón. And Weonod-land wáes us ealne wég on steór-bord oth Wisle-muthan. Seó Wisle is swithe micel eá, and hió tólith Wit-lande, and Weonod-lande, and ṭhaet Wit-land belimpeth tó Estum, and seó Wisle lith út of Weonod-lande, and lith in Est-mére and se Est-mére is huru fiftene míla brád. Ṭhónne cymeth Ilfing eástan in Est-mére, of ṭháem mére ṭhe Trúso standeth in státhe; and cumath út sámod in Est-mére, Ilfing eástan of Eást-lande, and Wisle súthan of Winodlande, and ṭhónne benimth Wisle-Ilfing hire naman, and licgeth of ṭháem mére west, and north on sáe; forṭhý hit man háet Wisle-mutha. Ṭhaet Eást-land is swithe micel, and ṭháer bíth swithe manig burh, and on aelcere byrig bíth cyning, and ṭháer bíth swithe micel hunig, and fiscath; and se cyning and ṭhá ricostan menn drincath mýran meolc, and ṭhá unspédigan and ṭhá ṭheowan drincath médo. Ṭháer bíth swithe micel gewin betweónan him, and ne bíth ṭháer micel eálu gebrówen mid Estum, ac ṭháer bíth médo genóh."

"And ṭhaér is mid Estum ṭheaw, ṭhónne ṭhaér bíth mann dead, ṭhaet he lith inne unforbaerned mid his mágum, and and freóndum monath, gehwilum twégen; and ṭhá cyningas, and ṭhá othre heáh-ṭhungene menn, swá micle leng swá hí máran spéda habbath; hwílum healf-geár, ṭhaet hí beóth unforbaernede, and licgath bufan eorthan on hyra húsum. And ealle ṭhá hwíle ṭhe ṭhaet líc bíth inne, ṭhaér sceal beón gedrync and plegu, oth ṭhone daeg ṭhe hí hine forbaernath. Ṭhónne ṭhý ilcan daege hí hine tó ṭhaém áde beran willath, ṭhónne to-daélath hí his feóh, ṭhaet ṭhaér tó láfe bíth aefter ṭhaém gedrynce, and ṭhaém plegan, on fíf oththe syx, hwílum on má, swá-swá ṭhaes feós andefn bíth. Alecgath hit ṭhónne for-hwaega on ánre míle, ṭhone maestan daél fram ṭhaém túne, ṭhónne otherne, ṭhónne ṭhaene ṭhriddan, oth-ṭhe hyt eall aled bíth on ṭhaére ánre míle, and sceal beón se laesta dáel nyhst ṭhaém túne, ṭhe se deada mann on lith."

"Ṭhónne sceolon beón gesamnode ealle ṭhá menn ṭhe swyftoste hors habbath on ṭhaém lande for-hwaega on fíf mílum, oththe on syx mílum fram ṭhaém feó. Ṭhónne aernath hý ealle tó-weard ṭhaém feó; ṭhónne cymeth se mann ṭhe ṭhaet swyfte hors hafath tó ṭhaém aérestan daél, and tó ṭhaém maestan, and swá aelc aefter othrum, oth-ṭhaet hit bíth eall genumen; and se nimth ṭhone laestan daél, se nyhst ṭhaém túne ṭhaet feóh ge-eárneth. And ṭhónne rídeth aelc his wégesmid ṭhám feó, and hit mót habban eall, and forṭhý ṭhaér beóth ṭhá swiftan hors ungefoge dýre. And ṭhónne his gestreón beóth ṭhus eall aspended, ṭhónne byrth man hine út, and forbaerneth mid his weapnum and hraégle, and swithost ealle his spéda hý forspendath mid ṭhaém langan laegere ṭhaes deadan mannes inne, and ṭhaes-ṭhe hý bé ṭhaém waégum alecgath, ṭhe ṭhá fremdan tó aernath, and nimath. And ṭhaet is mid Estum ṭheaw, ṭhaet ṭhaér sceal aelces geṭheódes mann beón forbaerned, and gif ṭhaér man án bán findeth unfor-

baerned, hí hit sceolon miclum gebétan. And ṭháer is mid Estum án maeth ṭhaet hí magon cyle gewyrcan, and ṭhý ṭháer licgath ṭhá deadan menn swá lange, and ne fúliath, ṭhaet hi wyrcath ṭhone cyle him on; and ṭheáh man asette twégen faetelsas fulle eálath, oththe waeteres, hý gedóth ṭhaet other bíth oferfroren, sám hit sý sumer sám winter."

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Ṭhónne is Italía-land, west-north lang and east-súth lang, and hit belith Wendel-sáe, ymb eall útan, bútan westan-northan. Aet ṭháem ende hit belicgath ṭhá beorgas ṭhe man háet Alpis. Ṭhá onginnath westan fram ṭháem Wendel-sáe in Narbonense ṭháere ṭheóde, and endiath eft eást in Dalmatía ṭháem lande aet ṭháem sáe, ṭhá land ṭhe man háet Gallía Belgica. Be-eástan ṭháem is sió eá ṭhe man háet Rhín, and be-súthan, ṭhá beorgas ṭhe man háet Alpis, and be-westan-súthan, se garsecg ṭhe man háet Britannisca; and be-northan, on othre healfe ṭhaes garsecges earmes, is Britannía.

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Britannía ṭhaet ígland; hit is north-eást lang, and hit is eahta hund míla lang, and twá hund míla brád. Ṭhónne is be-súthan him, on othre healfe ṭhaes sáes earmes, Gallía Belgica, and on west-healfe—on othre healfe ṭháes sáes earmes, is Ibernía ṭhàct ígland, and on north-healfe, Orcadus ṭhaet ígland. Ibernía ṭhaet we Scot-land hátath, hit is on aelce healfe ymb-hrangen mid garsecge, and forṭhón-ṭhe sió sunne ṭháer gáeth neár setle ṭhonne on othrum lande, ṭháer syndon líthran wederu ṭhonne on Britannía. Ṭhónne be-westan-northan Ibernía is ṭhaet ýtemeste land, ṭhaet man háet Thíla, and hit is feawum mannum cuth for ṭháere ofer-fyrre.

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With Italía ṭhám lande, Sardinía and Corsica ṭhá ígland to-dáelath án lytel sáes earm, se is twá and twentig míla

brád. Sardinía is ṭhreó and ṭhrittig míla lang, and twá and twentig míla brád. Him is be-eástan se Wendel-sǽe, ṭhe man hǽet Tyrrénum, ṭhe Tíber sió eá út scýt on, and be-súthan, se sǽe ṭhe lith ongean Numidía-lande, and be-westan, ṭhá twá ígland ṭhe man hǽet Baleáris, and be-northan, Corsica ṭhaet ígland. Corsíca, him is Róme-burh be-eástan, and Sardinía be-súthan, and be-westan ṭhá ígland Baleáris, and be-northan Tuscanía ṭhǽet land; hit is syx-tene míla lang and nygon míla brád. Baleáris ṭhá tú ígland, him is be-súthan Afríca, and Gádes be-westan, and Ispanía be-northan. Scortlice haebbe we nú gesǽed be ṭhǽem gesetenessum íglanda ṭhe on ṭhǽem Wendel-sǽe syndon.

THE DEATH OF CYRUS.

Círus Persa cyning, ṭhe we ǽer beforan sǽedon, ṭha-hwíle-ṭhe Sabíni and Rómane wunnon on ṭhám west-dǽele, ṭhá-hwíle wann he, aegṭher-ge on Sciththíe ge on Indíe, oth he haefde maest ealne ṭhaene eást-dǽel awést; and aefter-ṭhám, fyrde gelaedde tó Babylonía, ṭhe ṭhá wéligre wǽes ṭhonne ǽenig other burh; ac hine Gandis seó eá lange gelette ṭhaes ofer-faereldes, forṭhám-ṭhe ṭhǽer scipa naéron; ṭhaet is ealra ferscra waetera maest, bútan Eufráte. Ṭhá gebeótode án his ṭhegena ṭhaet he mid sunde ṭhá eá ofer-faran wolde, mid twám tyncenum; ac hine se streám fordráf. Ṭhá gebeótode Círus ṭhaet he his ṭhegen on hyre swá gewrecan wolde, ṭhá he swá gram wearth on his móde, and with ṭhá eá gebolgen, ṭhaet hý mihton wíf-menn be heora cneówe ofer-wádan, ṭhǽer heó ǽer wǽes nygon míla brád, ṭhónne heó fléde wǽes. He ṭhaet mid dǽedum gelǽeste, and hí up-forlet on feower hund eá, and on syxtig eá; and syththan mid his fyrde ṭhǽer ofer-fór; and aefter-ṭhám, Eufráte ṭhá eá, seó is maest ealra ferscra waetera, and is yrnende ṭhurh midde-wearde Babylonía burh, he hý eác mid gedelfe on manige eá up-forlet, and

syththan, mid eallum his folce, on ṭhǽre eá gang, on ṭhá burh farende wǽs, and hý geræhte. Swá ungelýfedlic is ǽnigum men ṭhaet tó gesecganne, hú ǽnig mann mihte swylce burh gewyrcan, swylce seó wǽs, oththe eft abrecan.

Nembrath se ent ongan ǽrest timbrian Babylonía, and Nínus se cyning aefter him, and Saméramis his cwen hí ge-endade aefter him, on midde-weardum hyre ríce. Seó burh wǽs getimbrad on fildum lande, and on swithe emnum, and heó wǽs swithe faeger on tó lócianne, and heó is swithe rihte feower-sceáte, and ṭhaes wealles micelnys and faestnys is ungelýfedlic tó secganne; ṭhaet is, ṭhaet he is I. hund elna brád, and II. hund elna heáh, and his ymbgang is hund-seofontig míla, and seofetha daél ánre míle, and he is geworht of tígelan and of eorth-tyrewan, and ymb-útan ṭhone weall is se maesta díc, on ṭhám is yrnende se ungefótlicosta streám; and with-útan ṭhám díce is geworht twégra elna heáh weall, and bufan ṭhám máran wealle, ofer ealne ṭhone ymb-gang, he is mid stǽnenum wíg-húsum beworht. Seó ylce burh Babylonía, seó ṭhá maest wǽs and ǽrest ealra burga, seó is nú laest and wéstast. Nú seó burh swylc is, ṭhe ǽr wǽs ealra weorca faestast and wundorlicost and mǽrast, gelíce and heó wǽre tó bysne a-steald eallum middan-earde, and eác swylce heó-sylf sprecende sý tó eallum man-cynne, and cwethe, "Nú ic ṭhus gehroren eom and awég-gewiten, ṭhaet ge magon on me ongitan and oncnáwan, ṭhaet ge nán-uht mid eow nabbath faestes ne stranges, ṭhaet ṭhurh-wunian maege."

On ṭhám dagum ṭhe Círus, Pérsa cyng, Babylonía abrǽc, ṭhá wǽs Croesus, se Litha cyning, mid fyrde gefaren Babylonium tó fultume; ac ṭhá he wiste ṭhaet he him on nánum fultume beón ne mihte, and ṭhaet seó burh abrocen wǽs, he him hámweard ferde, tó his ágenum ríce, and him Círus wǽs aefter-fyligende, oth he hine gefeng and ofslóh. And nú úre Crístene Róma besprycth ṭhaet hyre weallas

for ealdunge brosniath, ná-laes-ná forṭhám-ṭhe heó mid forhergunge swá gebysmerad wǽre, swá Babylonía wǽs, ac heó for hyre Cristendóme nú gyt is gescýld, ṭhaet aegṭher-ge heó-sylf, ge hyre anweald, is má hreósende for eald-dóme, ṭhonne of áeniges cyninges nýde.

Aefter-ṭhám Círus gelaedde fyrde on Sciththía, and him ṭhaér án geong cyning mid fyrde ongean fór, and his modor mid him, Dámaris. Ṭhá Círus fór ofer ṭhaet land-gemǽre, ofer ṭhá eá ṭhe hátte Aráxis, him ṭhaér se geonga cyning ṭhaes ofer-faereldes forwyrnan mihte, ac he forṭhám nolde, ṭhý he mid his folce getrúwade, ṭhaet he hine beswican mihte, syththan he binnan ṭhaém gemǽre wǽre, and wic-stowe name. Ac ṭhá Círus ge-axsode ṭhaet hine se geonga cyning ṭhaér saecan wolde, and eác ṭhaet ṭhám folce seld-sýne and uncuthe wǽron wínes drencas; he forṭhám of ṭhaére wic-stowe afór, on áne digle stowe, and ṭhaér be-aeftan forlet eall ṭhaet ṭhaér líthes wǽs and swétes, ṭhaet ṭhá se geonga cyning swithor mycle wénende wǽs ṭhaet hý ṭhánon fleónde wǽron, ṭhonne hý áenigne swicdóm cythan dorston, ṭhá hý hit ṭhaér swá aemenne gemetton. Hý ṭhaér ṭhá, mid mycelre blíthnesse, búton gemétgunge, ṭhaet wín drincende wǽron, oth hí heora-sylfra lytel ge-weald haefdon. He ṭhá, Círus, hý ṭhaér besyrode, and mid-ealle ofslóh, and syththan wǽs farende ṭhaér ṭhaes cyninges modor, mid ṭhám twám dǽlum ṭhaes folces, wunigende wǽs; ṭhá he ṭhone ṭhriddan dǽl mid ṭhám cyninge beswicen haefde. Heó ṭhá, seó cwen Dámaris, mid mycelre gnornunge ymb ṭhaes cyninges slege hyre suna ṭhencende wǽs, hú heó hit gewrecan mihte, and ṭhaet eác mid dǽdum gelǽste, and hyre folc on twá to-dǽlde, aegṭher-ge wíf-menn ge waepned-menn, forṭhán-ṭhe ṭhaér wíf-menn feóhtath, swá-sáme-swá waepned-menn. Hió mid ṭhaém healfan dǽle beforan ṭhám cyninge farende wǽs, swilce heó fleónde wǽre, oth hió hine gelaedde on án mycel slǽd, and se healfa dǽl wǽs Círuse aefter-fyli-

gende. Thaer wearth Círus ofslegen, and twá þúsend manna mid him. Seó cwen het þá þám cyninge þaet heáfod of-aceórfan, and bewyrpan on ánne cylle, se wæs afylled mannes blódes, and þus cwæth, "Þú þe þyrstende wære mannes blódes XXX. wintra, drinc nú þíne fylle."

CAESAR AND POMPEY.

Aefter-þám-þe Róme burh getimbred wæs VI. hund wintrum and LXVII., Rómane gesealdon Caíuse Iulíuse seofon legíon tó-þón-þaet he sceolde fíf winter winnan on Gallíe. Aefter-þám-þe he hý oferwunnen haefde, he fór on Brittanía þaet ígland, and with þá Bryttas gefeáht, and geflymed wearth on þám lande þe man het Cent-land. Rathe-þaes he gefeáht with þá Bryttas eft on Cent-lande, and hý wurdon aflymede. Heora þridde gefeóht wæs neáh þære eá þe man haet Temese, neáh þám forde þe man haet Welinga-ford. Aefter-þám gefeóhte, him eóde on hand se cyning, and þá burhwara þe wæron on Cyrnceastre, and syththan ealle þe on þám íglande wæron.

Aefter-þám Iulíus fór tó Róme, and bæd þaet him man bróhte þone triumphan ongean. Þá bebudon hý him þaet he cóme mid feawum mannum tó Róme, and ealne his fultum be-aeftan him lete; ac þá he hámweard fór, him cómon ongean þá þrý ealdormenn, þe him on fultume wæron, and him sædon, þaet hý for his þingum a-draefde wæron, and eác, þaet ealle þá legíon wæron Pompeíuse on fultume gesealde, þe on Rómane anwealde wæron, þaet he þe faestlicre gewin mihte habban with hine. Þá wende eft Iulíus tó his ágenum folce, and wépende mænde þá unáre, þe hý him, búton gewyrhton, dydon, and swythost þára manna þe for his þingum forwurdon, and he him aspeón tó siththan þá seofon legíon þe wæron on Silomone þám lande. Þá Pompeíus, and Cáto, and ealle þá senatus þact gehýrdon, þá fóron hý

on Craécas, and mycelne fultum gegaderodon, and on Thracíe ṭhaére dúne. Ṭhá fór Iulíus tó Róme, and to-braéc heora mádm-hús, and eall gedaélde ṭhaet ṭhaér-inne waés, ṭhaet is unalýfedlic tó secganne, cwaéth Orosíus, hwaet ṭhaes ealles waés. Aefter-ṭhám he fór tó Samaríam ṭhaet land, and ṭhaér let ṭhreó legíon be-aeftan him, tó-ṭhón-ṭhaet he ṭhaet folc tó him genyddon, and he-sylf, mid ṭhám othrum daéle, fór on Ispaníe, ṭhaér Pompeíus legíon waéron, mid his ṭhrim látteowum, and he hí ealle tó him genydde. Aefter-ṭhám he fór on Craéca-land, ṭhaér his Pompeíus, on ánre dúne, onbád, mid XXX. cyningon, búton his ágenum fultume. Ṭhá fór Pompeíus ṭhaér Marcellus waés, Iulíuses látteow, and hine ofslóh mid eallum his folce. Aefter-ṭhám Iulíus besaét Torquátus, Pompeíuses látteow, on ánum faestene, and him Pompeíus aefter fór; ṭhaér wearth Iulíus geflymed, and his folces feala forslagene, forṭhám-ṭhe him man feáht on twá healfa, on othre healfe Pompeíus, on othre healfe se látteow. Siththan fór Iulíus on Thessalíam, and ṭhaér his fultum gegaderade. Ṭhá Pompeíus ṭhaet gehýrde, ṭhá fór he him aefter mid ungemaétlicum fultume; he haefde hundeahtatig coörtana, ṭhaet we nú Truman hátath, ṭhaet waés on ṭhám dagum of hund manna and án M. Ṭhis eall he haefde búton his ágenum fultume, bútan Cátone his geferan, and búton ṭhára senatus; and Iulíus haefde hundeahtatig coörtana. Heora aegṭher haefde his folc on ṭhrim heápum, and hí-sylfe waéron on ṭhám midmestan, and ṭhá othre on twám healfa heora. Ṭhá Iulíus haefde aénne ṭhaéra daéla geflymed, ṭhá clypode Pompeíus him tó, ymbe Rómana ealde gecwyd-raedene, ṭheáh-ṭhe he-sylf gelaéstan ne ṭhóhte, "Gefera, Gefera, gemyne ṭhaet ṭhú úre gefer-raedene and cwyd-raedene tó lange ne oferbraéc." Ṭhá andwearde he him and cwaéth, "On sumer-tíde ṭhú waére mín gefera, and forṭhám-ṭhe ṭhú nú ne eart, me is eall leófost ṭhaet ṭhé is láthost." Ṭhact waés seó gecwyd-

raeden ṭhe Rómane geset haefdon, ṭhaet heora nán otherne on ṭhone andwlítan ne slóge ṭhǽr-ṭhǽr hí hí aet gefeóhtum gemetton. Aefter ṭhám wordum Pompeíus wearth geflymed mid eallum his folce, and he-sylf siththan oth-fleáh on Asíam, mid his wífe and mid his bearnum, and siththan he fór on Egyptum, and his fultumes bǽd aet Ptoloméuse ṭhám cyninge, and rathe-ṭhaes-ṭhe he tó him cóm, he him het ṭhaet heáfud of-aceórfan, and hit siththan het Iulíuse onsendan, and his hring mid; ac ṭhá man hit tó him bróhte, he wǽs mǽnende ṭhá dǽde mid miclum wópe, forṭhón he wǽs ealra manna mildheortast on ṭhám dagum. Aefter-ṭhám Ptoloméus gelaedde fyrde with Iulíuse and eall his folc wearth geflymed, and he-sylf gefangen, and ealle ṭhá menn Iulíus het ofsleán, ṭhe aet ṭhǽre láre wǽron ṭhaet man Pompeíus ofslóh; and he swá-ṭheáh eft forlet Ptoloméus tó his ríce. Aefter-ṭhám Iulíus gefeáht with Ptoloméus ṭhriwa, and aet aelcon cyrre sige haefde.

Aefter ṭhám gefeóhte ealle Egypti wurdon Iulíuse underṭheowas, and he him siththan hwearf tó Róme, and eft sette senatus, and hine-sylfne man gesette ṭhaet he wǽs hýrra ṭhonne consul ṭhaet hí heton dictátor. Aefter-ṭhám he fór on Africe, aefter Cátone ṭhám consule. Ṭhá he ṭhaet ge-ahsode, ṭhá lǽrde he his sunu ṭhaet he hine ongean fóre, and hine him tó frithe gesóhte, "Forthón-ṭhe," cwǽth he, "ic wát ṭhaet nán swá gód mann ne leofath swá he is on ṭhisson lífe, ṭheáh-ṭhe he me sý se láthosta; and forṭhón eác ic ne maeg findan aet me-sylfum ṭhaet ic hine aefre geseó." Aefter ṭhám worde he eóde tó ṭhǽre burge weallum, and fleáh út ofer, ṭhaet he eall to-baerst. Ac ṭhá Iulíus tó ṭhǽre byrig cóm, he him wǽs swythe uneáth, ṭhaet he tó him cucon ne cóm, and ṭhaet he swylcon deathe swealt. Aefter-ṭhám Iulíus gefeáht with Pompeíuses genefan, and with manige his mágas, and he hí ealle ofslóh, and siththan tó Róme fór, and ṭhǽr wǽs swá andrysn ṭhaet him man dyde feower sithon

ṭhone triumphan, ṭhá he hám cóm. Siththan he fór on Ispaníe, and gefeáht with Pompeíuses twám sunum, and ṭhaér wáes his folc swá swithe forslagen, ṭhaet he sume hwíle wénde ṭhaet man hine gefón sceolde, and he for ṭhaére ondráedunge ṭhaes ṭhe swithor on ṭhaet werod ṭhrang, forṭhón-ṭhe him wáes leófre, ṭhaet hine man ofslóge, ṭhonne hine man gebunde. Aefter-ṭhám he cóm tó Róme, and ealle ṭhá gesetnyssa ṭhe ṭhaér tó strange wáeron and tó hearde, he hý ealle gedyde leohtran and líthran. Hit ṭhá, eallum ṭhám senatum ofṭhincendum and ṭhám consulum, ṭhaet he heora ealdan gesetnyssa to-brecan wolde, a-hleopon ṭhá ealle, and hine mid heora mét-seaxum ofsticedon, on heora gemót-erne; ṭhára wúnda wáes XXVII.

XIII. SELECTIONS FROM KING ALFRED'S BOETHIUS, "DE CONSOLATIONE PHILOSOPHIAE."

CHAPTER I.

On ṭháere tíde ṭhe Gotan of Sciththía-máegthe with Rómana ríce gewin up-ahófon, and mith heora cyningum—Raedgota and Eallerica wáeron hátne—Rómana byrig abráecon, and eall Italía ríce ṭhaet is betwux ṭhám muntum and Sicilía ṭhám eálande, in anwald gerehton; and ṭhá aefṭer ṭhám foresprecenum cyningum, Theódric feng tó ṭhám ilcan ríce,—se Theódric wáes Amulinga; he wáes Crísten, ṭhcáh he on ṭhám Arríaniscan gedwolan ṭhurhwunode—he gehet Rómanum his freóndscipe, swá-ṭhaet hí móston heora eald-rihta wyrthe beón. Ac he ṭhaet gehát swithe yfele gelaéste, and swithe wrathe ge-endode mid

manigum máne; ṭhaet wǽs, tó-eácan othrum unarímedum yflum, ṭhaet he Ióhannes ṭhone papan het ofsleán. Ṭhá wǽs sum consul, ṭhaet we heretoha hátath,—Boetius wǽs háten—se wǽs in bóc-craeftum and on woruld-ṭheawum se rihtwísesta; se ṭhá ongeat ṭhá manigfealdan yfelu, ṭhe se cyning Theódric with ṭhám Crístenan-dóme, and with ṭhám Rómaniscum witum dyde. He ṭhá gemundo ṭhára éthnessa, and ṭhára eald-rihta, ṭhe hí under ṭhám Cáserum haefdon, heora eald-hláfordum. Ṭhá ongan he smeágan and leornigan on him-sylfum hú he ṭhaet rice ṭhám unrihtwísan cyninge aferran mihte, and on riht-geleáffulra and on rihtwísra anwald gebringan. Sende ṭhá digellice aerend-gewritu tó ṭhám Cásere tó Constantinópolim,—ṭhaet is Créca heáh-burg and heora cyne-stól—for-ṭhám se Cáser wǽs heora eald-hláford-cynnes, bǽdon hine ṭhaet he him tó heora Crístendóme, and tó heora eald-rihtum gefultumede. Ṭhá ṭhaet ongeat se wael-hreówa cyning Theódric, ṭhá het he hine gebringan on carcern and ṭhaer-inne belucan. Ṭhá hit ṭhá gelamp, ṭhaet se ár-wyrtha wǽs on swá micele nearonesse becumen, ṭhá wǽs he swá micle swithor on his móde gedrefed, swá his mód ǽr swithor tó ṭhám woruld-saelthum gewunod wǽs; and he ṭhá nánre frófre be-innan ṭhám carcerne ne gemunde; ac he gefeoll niwol of-dúne on ṭhá flór, and hine astrehte swithe unrót; and ormód hine-selfne ongan wépan and ṭhus singende cwǽth:

CHAPTER II.

"Ṭhá lióth ṭhe ic wrecca geó lust-baerlice sang, ic sceal nú heófiende singan, and mid swithe ungeradum wordum gesettan. Ṭheáh ic geó hwílum gecóplice funde, ac ic nú, wépende and gisciende, of geradra worda misfó. Me a-blendon ṭhás ungetreówan woruld-saeltha; and me ṭhá for-

leton swá blindne on ṭhis dimne hól! Ṭhá bereáfodon hí me aelcere lustbaernesse, ṭhá-ṭhá ic him aefre betst trúwode; ṭhá wendon hí me heora baec tó, and me mid-ealle fram gewiton. Tó-hwón sceoldon, lá! míne frýnd seggan, ṭhaet ic gesaelig mann wǽre? Hú maeg se beón gesaelig se-ṭhe on ṭhám gesaelthum ṭhurhwunian ne mót?"

CHAPTER III.

1. Ṭhá ic ṭhá ṭhis lióth, cwǽth Boetíus, geomriende asungen haefde, ṭhá cóm ṭhǽr gán in tó me heofencund Wísdóm, ṭhaet mín murnende Mód mid his wordum gegrette, and ṭhus cwǽth: "Hú! ne eart ṭhú se mann, ṭhe on mínre scóle wǽre afed and gelǽred? Ac hwónan wurde ṭhú mid ṭhissum woruld-sorgum ṭhus swithe geswenced? búton (ic wát) ṭhaet ṭhú haefst ṭhára waepna tó hrathe forgiten ṭhe ic ṭhé ǽr sealde." Ṭhá clipode se Wísdóm, and cwǽth: "Gewítath nú, awirgede woruld-sorga! of mínes ṭhegenes Móde, forṭhám ge sind ṭhá maestan sceáthan. Lǽtath hine eft hweorfan tó mínum lárum." Ṭhá eóde se Wísdóm neár, cwǽth Boetíus, mínum hreówsiendum geṭhóhte, and hit swá niowol hwaet-hwegu up-arǽrde, adrígde ṭhá mínes Módes eágan, and hit fran blíthum wordum, hwaether hit oncneówe his foster-modor? Mid-ṭhám-ṭhe ṭhá ṭhaet Mód with his bewendc, ṭhá gecneów hit swithe sweotele his ágne modor, ṭhaet wǽs se Wísdóm, ṭhe hit lange ǽr týde and lǽrde; ac hit ongeat his láre swithe to-torene, and swithe to-brocene mid dysigra handum, and hine ṭhá fran hú ṭhaet gewurde. Ṭhá andwyrde se Wísdóm him, and sǽede, ṭhaet his gingran haefdon hine swá to-torenne, ṭhǽr-ṭhǽr hí tiohhodon, ṭhaet hí hine ealne habban sceoldon. Ac hí gegaderiath manigfeald dysig on ṭhǽre fortrúwunge and on ṭhám gilpe, búṭan heora hwelc eft tó hyre bóte gecirre.

2. Þá ongan se Wísdóm hreówsian for þaes Módes tydernesse, and ongan þá giddian, and þus cwæ̂th: "Eálá! on hú grundleásum seáthe þaet Mód þringth, þónne hit bestyrmath þisse worulde ungeþwaernessa; gif hit þónne forgit his ágen leoht, þaet is ece gefeá, and þringth on þá fremdan þistro, þaet sind woruld-sorga, swá-swá þis Mód nú déth. Nú hit náht elles nát bútan gnornunga."

3. Þá se Wísdóm þá and seó Gesceádwísnes þis leóth asungen haefdon, þá ongan he eft sprecan, and cwǽth tó þám Móde: "Ic geseó þaet þé is nú frófre máre þearf þonne unrótnesse. Forþám gif þú þé ofsceámian wilt þínes gedwolan, þónne onginne ic þé sona beran, and þé bringe mid me tó heofonum."

4. Þá andswarode him þaet unróte Mód, and cwǽth: "Hwaet, lá, hwaet! sind þis nú þá gód and þaet éd-leán, þe þú ealne wég gehete þám mannum, þe þé heórsumian woldon? Is þis nú se cwide, þe þú me geó sǽdest, þaet se wísa Pláto cwǽde, þaet wǽs, þaet nán anweald nǽre riht bútan rihtum þeawum? Gesíhst þú nú, þaet þá rihtwísan sind láthe and forþhrycte, forþám hí þínum willan woldon fylgan? and þá unrihtwísan syndon up-ahafene þurh heora won-dǽda, and þurh heora selflíce? Þaet hí þý éth maegon heora unriht-gewill forth-bringan, hí sind mid gifum and mid gestreónum ge-fyrthrode. Forþám ic nú wille georn lice tó Gode cleopian." Ongan þá giddian, and þus singende cwǽth:

CHAPTER IV.

"Eálá þú Scippend heofones and eorthan! þú þe on þám écan setle rícsast! þú þe on hraedum faerelde þone heofon ymb-hweorfest! And þá tunglu þú gedést þé gehýrsume; and þá sunnan þú gedést, þaet heó

mid hyre beorhtan scíman ṭhá ṭheostro adwaescth ṭhǽre sweartan nihte. Swá déth eác se mona mid his blácan leohte, ṭhaet ṭhá beorhtan steorran dunniath on ṭhám heofone; geá, eác hwílum ṭhá sunnan hyre leohtes bereáfath, ṭhónne he betwux us and hire wyrth; geá, eác hwílum ṭhone beorhtan steorran, ṭhe we hátath morgen-steorra, ṭhone ilcan we hátath othre naman, aefen-steorra. Ṭhú, ṭhe ṭhám winter-dagum sellest scorte tída, and ṭhaes sumeres dahum, langran! Ṭhú, ṭhe ṭhá treowa, ṭhurh ṭhone stearcan wind northan and eástan on herfest-tíd, heora leáfa bereáfast; and eft on lengten, othru leáf sellest, ṭhurh ṭhone smyltan súthan westernan wind! Hwaet! ṭhé ealle gesceafta heórsumiath, and ṭhá gesetnessa ṭhínra beboda healdath, bútan men ánum, se ṭhé oferheórth! Eálá ṭhú aelmihtiga Scippend and Rihtend ealra gesceafta! help nú ṭhínum earmum man-cynne. Hwý ṭhú, lá Drihten! aefre woldest ṭhaet seó Wyrd swá hwyrfan sceolde? Heó ṭhreáth ṭhá unscyldigan, and náht ne ṭhreáth ṭhá scyldigan. Sittath mánfulle on heáh-setlum, and hálige under heora fótum ṭhrycath. Sticiath gehydde beorhte craeftas, and ṭhá unrihtwísan tǽlath ṭhá rihtwísan. Náht ne deriath mannum máne áthas, ne ṭhaet leáse hlot, ṭhe býth mid ṭhám wrencum bewrigen. Forṭhám went nú full-neáh eall man-cyn on tweónunga, gif seó Wyrd swá hweorfan mót on yfelra manna gewill, and ṭhú hyre nelt stíran. Eálá mín Drihten! ṭhú ṭhe ealle gesceafta ofersíhst, háwa nú mildlice on ṭhás earman eorthan, and eác on eall man-cyn; forṭhám hit nú eall winth on ṭhám ythum ṭhisse worulde."

CHAPTER VI.

"Lóca nú be ṭhǽre sunnan, and eác be othrum tunglum. Ṭhónne sweartan ṭhá wolcnu him beforan gáth, ne mage hí ṭhónne heora leoht sellan. Swá-eác se sútherna wind

hwílum miclum stormc gedrefeth ṭhá sáe, ṭhe áer wáes smylte wedere glaes-hluttor on tó seónne. Ṭhónne heó ṭhónne swá gemenged wyrth mid ṭhám ythum, ṭhónne wyrth heó swithe hrathe ungladu, ṭheáh heó áer gladu wáere on tó lócianne. Hwaet eác se bróc, ṭheáh he swithe of his riht-ryne, ṭhónne ṭháer micel stán wealwiende of ṭhám heán munte on-innan fealth, and hine to-dáelth and him his riht-rynes withstent. Swá dóth nú ṭhá ṭheostro ṭhínre gedrefednesse withstandan mínum leohtum lárum. Ac gif ṭhú wilnige, on rihtum geleáfan, ṭhaet sóthe leoht oncnáwan, afyr fram ṭhé ṭhá yfelan saeltha and ṭhá unnýttan, and eác ṭhá unnýttan ungesaeltha and ṭhone yflan égе ṭhisse worulde: ṭhaet is, ṭhaet ṭhú ṭhé ne anhebbe on ofermétto on ṭhínre gesúndfulnesse, and on ṭhínre orsorgnesse; ne eft ṭhé ne ge-ortrýwe nánes gódes on nánre witherweardnesse. Forṭhám ṭhaet mód symle bíth gebunden mid gedrefednesse, ṭháer ṭhissa twéga yfela auther rícsath."

CHAPTER VIII.

Ṭhá cwáeth ṭhaet Mód: "Ic me ongite aeghwónan scyldigne, ac ic eom mid ṭhaes láthes sáre swá swithe ofṭhrycced, ṭhaet ic inc ge-andwyrdan ne maeg." Ṭhá cwáeth se Wísdóm eft: "Ṭhaet is nú-gyt ṭhínre unrihtwísnesse, ṭhaet ṭhú eart full-neáh forṭhóht. Ac ic nolde ṭhaet ṭhú ṭhé forṭhóhtest; ac ic wolde ṭhaet ṭhé sceámode swelces gedwolan, forṭhám se-ṭhe hine forṭhencth, se bíth ormód, ac se-ṭhe hine sceámath, se bíth on hreówsunga. Gif ṭhú nú gemunan wilt ealra ṭhára árwyrthnessa, ṭhe ṭhú, for ṭhisse worulde, haefdest siththan ṭhú áerest geboren wáere oth ṭhisne daeg; gif ṭhú nú atellan wilt calle ṭhá blíthnessa with ṭhám unrótnessum; ne miht ṭhú full-eáthe cwethan, ṭhaet ṭhú earm sý and ungesaelig. Forṭhám ic ṭhé giungne underfeng untýdne and ungelaáeredne; and

ṭhé tó bearne genam, and tó mínum tyhtum getýde. Hwá maeg ṭhónne áht othres cwethan, bútan ṭhú wǽre se gesaeligesta, ṭhá ṭhú me wǽre ǽr leóf ṭhonne cuth, and ǽr-ṭhón-ṭhe ṭhú cuthest mínne tyht and míne ṭheawas, and ic ṭhé geongne gelǽrde swylce snyttro swylce manigum othrum yldran gewittum oftogen is; and ic ṭhé gefyrthrede mid mínum lárum, tó-ṭhón-ṭhaet ṭhé man tó dómere geceás. Gif ṭhú nú forṭhám cwist, ṭhaet ṭhú gesaelig ne síe, ṭhaet ṭhú nú naefst ṭhá hwílendlican árwyrthnessa and ṭhá blíthnessa ṭhe ṭhú ǽr haefdest, ṭhónne ne eart ṭhú ṭheáh ungesaelig; forṭhám-ṭhe ṭhá unrótnessa ṭhe ṭhú nú on eart, swá-ylce ofergáth, swá ṭhú cwist ṭhaet ṭhá blissa ǽr dydon. Wénst ṭhú nú, ṭhaet ṭhé ánum ṭhyllic hwearfung, ṭhyllic unrótnes on becómon, and nánum othrum móde swylc ne onbecóme, ne ǽr ṭhé ne aefter ṭhé? Oththe wénst ṭhú ṭhaet, on ǽnigum menniscum móde, maege áht faest-raedlices beón, búton hwearfunga? Oththe gif hit on ǽnigum men ǽnige hwíle faestlice wunath, se death hit huru afirreth, ṭhaet hit beón ne maeg ṭhǽr hit ǽr wǽs. Hwaet syndon ṭhá woruld-saeltha othres búton deathes tácnung? Forṭhám se death ne cymth tó nánum othrum ṭhingum, bútan ṭhaet he ṭhaet líf afyrre: swá-các ṭhá woruld-saeltha cumath tó ṭhám móde, tó-ṭhám-ṭhaet hí hit benimon ṭhaes ṭhe him leófast bíth ṭhisse worulde, ṭhaet býth, ṭhónne-ṭhónne híe him fram gewítath. Gesecge, lá Mód! hwaether ṭhé betere ṭhince, nú nán-wuht woruldlices faestes and unhwearfiendes beón ne maeg? hwaether-ṭhe ṭhú hý forseó, and, ṭhínes ágenes ṭhances, hí forlete búton sáre? hwaether-ṭhe ṭhú gebíde, hwónne hí ṭhé sorgiendne forleton?"

CHAPTER IX.

Ṭhá ongan se Wisdóm singan, and giddode ṭhus: "Ṭhónne seó sunne, on hadrum heofone, beorhtost scíneth, ṭhónne

atheostriath ealle steorran, forthám-the heora beorhtnes ne býth nán for hire. Thónne smylte bláweth súthan-westan wind, thónne weaxath swithe hrathe feldes blosman; ac thónne se stearca wind cymth northan-eástan, thónne toweorpth he swithe hrathe thaére rósan wlíte. Swá, oft, thone tó smyltan saé thaes northan windes yst onstyreth. Eálá! thaet nán-wuht nis faeste-standendes weorces á wuniende on worulde."

CHAPTER XII.

Thá ongan se Wísdóm gliowian, and gyddode thus—ýcte thaet spell mid leóthe thaet he aér saéde, and cwaéth: "Sethe wille faest hús timbrian, ne sceal he hit nó settan uppan thone hehstan cnól: and se-the wille godcundne wísdóm sécan, ne maeg he hine with ofermétto. And, eft, se-the wille faest hús timbrian, ne sette he hit on sand-beorgas; swá-eác, gif thú wísdóm timbrian wille, ne sette thú hine uppan thá gitsunga. Forthám, swá-swá sígende sand thone ren swylgth, swá swylgth seó gitsung thá dreósendan wélan thisses middan-eardes, forthám hió hiora simle bíth thurstigu. Ne maeg hús náht lange standan on thám heán munte, gif hit full-ungemaétlic wind gestent; naeft thaet thaette on thám sígendan sande stent for swithlicum ren. Swá-eác, thaet mennisce mód bíth under-eten, and awéged of his stéde, thónne hit se wind strangra geswinca astyreth, oththe se ren ungemaétlices ymb-hogan. Ac sethe wille habban thá écan gesaeltha, he sceal fleón thone frecnan wlíte thisses middan-eardes, and timbrian thaet hús módes on thám faestan stáne eáthmétto; forthán-the Crist eardath on thaére dene eáthmódnesse, and on thám gemynde wísdómes. Forthám simle se wísa mann eall his líf laét on gefeán, unonwendendlice and orsorge, thónne he forsíhth acgther-ge thás eorthlican gód, ge-eác thá yflu; and hópath tó thám tó-weardan thaet sind thá écan. For-

ṭhám-ṭhe God hine gehelt aeghwónan, singallice wuniende on his módes gesaelthum; ṭheáh-ṭhe se wind ṭhára earfotha, and seó singale gýmen ṭhissa woruld-saeltha, him on-bláwe."

CHAPTER XV.

Ṭhá seó Gesceádwísnes ṭhá ṭhis spell asáed haefde, ṭhá ongan heó singan, and ṭhus cwáeth: "Eálá, hú gesaelig seó forme yldu wáes ṭhisses middan-eardes! ṭhá aelcum men ṭhúhte genóg on ṭháere eorthan waestmum. Náeron ṭhá wélige hámas, ne mislice swét-métas, na drincas; ne deór-wyrthra hráegla hí ne gýrndon, forṭhám hí ṭhá-gyt náeron, ne hí nán-wuht ne gesawon, ne ne gehýrdon. Ne gýmdon hí nánes fyren-lustes, búton swithe gemáetlice ṭhá gecynde be-eódon. Ealne wég hí áeton áene on-daeg, and ṭhaet wáes tó aefenes. Treowa waestmas hí áeton, and wyrta. Nálles scír wín hí ne druncon, ne nánne waetan hí ne cuthon with hunige mengan, ne scolcenra hráegla mid mislícum bleówum hí ne gýmdon. Ealne wég hí slepon úte on treowa sceádum. Hlutterra wella waeter hí druncon. Ne geseáh nán cépa eáland, ne waroth, ne gehýrde nan mann ṭhá-gyt nánne scip-here, ne furthon ymbe nán gefeóht sprecan. Ne wáes seó eorthe ṭhá-gyt besmiten mid ofslegenes mannes blóde, ne man furthum gewúndod. Ne man ne geseáh ṭhá-gyt yfel-willende menn; náenne weorthscipe naefdon hí, ne hí nán mann ne lufude. Eálá, ṭhaet úre tída nú ne mihton weorthan swilce! Ac nú manna gitsung is swá byrnende swá ṭhaet fýr on ṭháere helle, seó is on ṭhám munte ṭhe Aetna hátte, on ṭhám íglande ṭhe Sicilia hátte. Se munt bíth simle swefle byrnende, and calle ṭhá neáh-stowa ṭhár ymb-útan forbaernth. Eálá, hwaet se forma gitsere wáere, ṭhe áerest ṭhá eorthan ongan delfan aefter golde, and aefter gimmum; and ṭhá frecnan deór-

wurthnessa funde, ṭhe ǽr behyde wǽron and behelode mid ṭhǽre eorthan!"

CHAPTER XXIII.

Ṭhá se Wísdóm ṭhá ṭhis spell areht haefde, ṭhá ongan he eft giddian, and ṭhus cwǽth: "Swá-hwá-swá wille sáwan westm-baere land, of-atió ǽrest ṭhá ṭhornas, and ṭhá fyrsas, and ṭhaet fearn, and ealle ṭhá weód ṭhe he geseó ṭhaet ṭhám aecerum derigon, ṭhaet se hwǽte maege ṭhý bet weaxan. Eác is ṭheós bysen tó geṭhencanne, ṭhaet is, ṭhaet aelcum men ṭhincth huniges bió-breád ṭhý weorodra, gif he hwaene ǽr biteres onbirigth. And eft, smylt weder bíth ṭhý ṭhanc-wyrthre, gif hit hwaene ǽr bíth stearce stormas, and northan windas, and micle renas and snáwas. And ṭhanc-wyrthre bíth eác ṭhaes daeges leoht for ṭhǽre egeslican ṭhiostro ṭhǽre nihte, ṭhonne hit wǽre, gif nán niht nǽre. Swá bíth eác micle ṭhý winsumre sió sóthe gesaelth tó habbanne aefter ṭhám earmthum ṭhisses and-weardan lífes. And eác micle ṭhý éth ṭhú miht ṭhá sóthan gesaeltha gecnáwan, and tó hiora cyththe becuman, gif ṭhú ǽrest awyrtwalast of ṭhínum móde ṭhá leásan gesaeltha, and hí atíhst of ṭhám grunde. Siththan ṭhú hí ṭhónne gecnáwan miht, ṭhónne wát ic ṭhaet ṭhú ne wilnast nánes othres ṭhinges ofer ṭhá."

CHAPTER XXV.

Ṭhá se Wísdóm ṭhá ṭhis spell asǽd hefde, ṭhá ongan he eft singan, and ṭhus cwǽth: "Ic wille nú mid giddum gecythan, hú wundorlice Drihten welt ealra gesceafta mid ṭhám bridlum his anwealdes, and mid hwilcere endebyrdnesse he gestatholath and gemétgath ealle gesceafta, and hú he hí haefth geheathorade and gehaefte mid his unan-

bindendlicum racentum, ṭhaet aelc gesceaft bíth heald on locum with hire gecynde—thǽre gecynde ṭhe heó tó gesceapen wǽs—búton mannum and sumum englum, ṭhá weorthath hwílum of hiora gecynde. Hwaet seó leó, ṭheáh hió wel tám sý, and faeste racentan haebbe, and hire magister swithe lufige and eác ondrǽde; gif hit aefre gebyreth, ṭhaet heó blódes onbirigth, heó forgit sona hire niwan táman, and gemuneth ṭháes wildan gewunan hire yldrena. Onginth ṭhónne ryn, and hire racentan brecan, and abít ǽrest hire látteow, and siththan aeghwaet ṭhaes ṭhe heó gefón maeg, ge manna, ge neáta. Swá dóth eác wudu-fuglas. Ṭheáh hí beón wel atémede, gif hí on ṭhám wuda weorthath, hí forseóth heora láreowas, and wuniath on heora gecynde. Ṭheáh heora láreowas him ṭhónne beódon ṭhá ilcan métas ṭhe hí ǽr táme mid gewénedon, ṭhónne ne reccath hí ṭhára méta, gif hí ṭhaes wuda benugon; ac ṭhincth him wynsumre, ṭhaet him se weald on-cwethe, and hí gehíron otherra fugela stemne. Swá bíth eác ṭhám treowum ṭhe him gecynde bíth upheáh tó standanne. Ṭheáh ṭhú teó hwelcne bóh of-dúne tó ṭhǽre eorthan, swelcne ṭhú bugan maege; swá ṭhú hine alǽtst, swá sprincth he up, and wrigeth with his gecynde. Swá déth eác seó sunne. Ṭheáh heó ofer midne daeg onsíge, and lúte tó ṭhǽre eorthan, eft heó secth hire gecynde, and stígth on ṭhá diglan wégas with hire uprynes, and swá hicgeth ufor and ufor, oth-ṭhaet hió cymth swá up swá hire yfemeste gecynd bíth. Swá déth aelc gesceaft. Wrigeth with his gecynde, and gefǽgen bíth, gif hit aefre tó cuman maeg. Nis nán gesceaft gesceapen ṭhára, ṭhe ne wilnige ṭhaet hit ṭhider cuman maege, ṭhónan-ṭhe hit ǽr cóm, ṭhaet is, tó raeste and tó orsorgnesse. Seó raest is mid Gode, and ṭhaet is God. Ac aelc gesceaft hwearfath on hire-selfre, swá-swá hweól; and tó-ṭhám heó swá hwearfath ṭhaet heó eft cume ṭhǽr heó ǽr wǽs, and beó ṭhaet ilce ṭhaet heó ǽr wǽs, ṭhónecan-ṭhe heó útan be-

hwerfed síe,—ṭhaet ṭhaet hió áer wáes, and dó ṭhaet ṭhaet heó áer dyde."

CHAPTER XXVIII.

Ṭhá se Wísdóm ṭhá ṭhis spell asáed haefde, ṭhá ongan he eft giddigan, and ṭhus cwáeth: "Ṭheáh nú se unrihtwísa cyning, Néron, hine gescrydde mid eallum ṭhám wlítigestum wáedum, and mid aelces cynnes gimmum geglende, hú ne wáes he, ṭheáh, aelcum witum láth and unweorth, and aelces untheawes and firen-lustes full? Hwaet, he ṭheáh weorthode his deórlingas mid miclum wélum; ac hwaet wáes him ṭhý bet? Hwelc gesceádwís mann mihte cwethan, ṭhaet he á ṭhý weorthra wáere, ṭheáh he hine weorthode?"

CHAPTER XXX.

1. Ṭhá se Wísdóm ṭhá ṭhás fitte asungen haefde, ṭhá ongan he eft secgan spell, and cwáeth: "Is ṭhaet ungerisenlic wuldor ṭhisse worulde and swithe leás, be ṭhám wáes geó singende sum sceóp ṭhá he forseáh ṭhis andwearde líf." He cwáeth: "Eálá, wuldor ṭhisse worulde! forhwí ṭhé háton dysige menn mid leásre stemne Wuldor nú ṭhú nán eart! Forṭhám-ṭhe má man haefth micelne gilp, and micelne wuldor, and micelne weorthscipe for dysiges folces wénan, ṭhonne he haebbe for his gewyrhtum. Ac gesecge me nú hwaet ungerisenlicre sý ṭhonne ṭhaet? oththe forhwí hí ne magon heora má sceámigan ṭhonne fáegnian, ṭhónne hí geheórath, ṭhaet him man on-líhth? Ṭheáh man nú hwone gódra mid rihte hérige, ne sceal he ná ṭhe rathor tó ungemáetlice fáegnian ṭhaes folces worda; ac ṭhaes he sceal fáegnian, ṭhaet hí him sóth on-secgath. Ṭheáh he nú ṭhaes fáegnige, ṭhaet hí his naman bráedon, ne bíth he ná ṭhe rathor swá brád swá he teohgath: forṭhám hí hine

ne magon tó-bræ̀dan geond ealle eorthan, ṭheáh hí on sumum lande magon; forṭhám, ṭheáh he sý ánum gehýred, ṭhónne bíth he othrum ungehýred; ṭheáh he on ṭhám lande sý mæ̀ra, ṭhónne bíth he on othrum unmæ̀ra. Forṭhám is ṭhaes folces hlisa aelcum men for náht tó habbanne, forṭhám hit tó aelcum men ne cymth be his gewyrhtum, ne huru nánum ealne wég ne wuniath. Geṭhenc nú, æ̀rest, be ṭhám gebyrdum. Gif hwá ṭhaes gilpth, hú ídel and hú unnýt se gilp bíth; forṭhám-ṭhe aelc mann wát ṭhaet ealle menn of ánum faeder cómon and of ánre meder. Oththe eft, be ṭhaes folces hlisan, and be heora hérunge. Ic nát hwaet we ṭhaes fæ̀gniath. Ṭheáh ṭhá nú fore-mæ̀re sýn ṭhe folcisce menn hérigath, ṭheáh beóth ṭhá fore-mæ̀rran and rihtlicran tó hérigenne, ṭhá-ṭhe beóth mid craeftum gewyrthode. Forṭhám-ṭhe nán mann ne bíth mid rihte for othres góde, ne for his craeftum ná ṭhý mæ̀rra ne ná ṭhý gehýredra, gif he him-self naefth. Hwaether ṭhú nú beó á ṭhý faegerra for othres mannes faegere? Bíth men fulllytle ṭhý bet, ṭheáh he gódne faeder haebbe, gif he-self tó náhte ne maeg. Forṭhám ic læ̀re, ṭhaet ṭhú fæ̀gnige otherra manna gódes, and heora aethelo, tó-ṭhón-swithe, ṭhaet ṭhú ne tilige ṭhé-selfum ágnes. Forṭhám-ṭhe aelces mannes gód, and his aethelo beóth má on ṭhám móde, ṭhonne on ṭhám flaesce. Ṭhaet án ic wát, ṭheáh, gódes on ṭhám aethelo, ṭhaet manigne mann sceámath ṭhaet he weorthe wyrsa ṭhonne his yldran wæ̀ron, and forṭhám hicgeth eallon maegne ṭhaet he wolde, ṭhára betstena sumes ṭheawas, and his craeftas, gefón."

2. Ṭhá se Wísdóm ṭhá ṭhis spell areht haefde, ṭhá ongan he singan ymbe ṭhaet ilce, and cwæ̀th: "Hwaet ealle menn haefdon gelícne fruman, forṭhám hí ealle cómon of ánum faeder and of ánre meder; ealle hí beóth gyt gelíce acennede. Nis ṭhaet nán wundor, forṭhám-ṭhe án God is Faeder ealra gesceafta; forṭhám he hí ealle gesceóp, and ealra welt. He sylth ṭhæ̀re sunnan leoht, and ṭhám mo-

nan, and ealle tunglu geset. He gesceóp menn on eorthan, gegaderode ṭhá saula and ṭhone líc-haman mid his ṭhám anwealde, and ealle menn gesceóp emn-aethele on ṭhǽre fruman-gecynde. Hwí ofermódige ge, ṭhónne, ofer othre menn for eowrum gebyrdum, búton anweorce? nú ge nánne ne magon metan unaethelne, ac ealle sind emn-aethele, gif ge willath ṭhone fruman-sceaft geṭhencan, and ṭhone Scyppend, and siththan eower aelces acennednesse. Ac ṭhá riht-aethelo bíth on ṭhám móde, naes on ṭhám flaesce, swáswá we ǽr sǽdon. Ac aelc mann, ṭhe eallunga underṭheoded bíth untheawum, forlǽt his Scyppend, and his frumansceaft, and his aethelo, and ṭhónan wyrth unaethelad oththaet he wyrth unaethel."

XIV. KING ALFRED'S EPISTLE TO BISHOP WULFSIGE.

Aelfred, Cyning, háteth grétunge Wulfsige, Bisceope, his worthum luflice and freóndlice, and ṭhé cythan háte, ṭhaet me cóm swithe oft on gemynd, hwylce witan geó wǽron geond Angel-cyn, aegṭher-ge godcundra háda ge woruldcundra, and hú gesaeliglice tída ṭhá wǽron geond Angel-cyn, and hú ṭhá cyningas ṭhe ṭhone anweald haefdon ṭhaes fólces, Gode and his aerend-writum hýrsumodon; and hú hí aegṭher-ge heora sybbe ge heora sydu and ge heora anweald innan borde gehealdon, and eác út hira ethel rýmdon; and hú him ṭhá speow, aegṭher-ge mid wíge ge mid wísdóme; and eác ṭhá godcundan hádas, hú georne hí wǽron aegṭher-ge ymbe lára ge ymbe leornunga, and ymbe ealle ṭhá ṭheow-dómas ṭhý hý Gode sceoldon, and hú man

út on borde wísdóm and láre hider on land sóhte, and hú we hí nú sceoldon úte begitan, gif we hí habban sceoldon. Swá cláene heó wǽs oth-feallen on Angel-cynne, ṭhaet swithe feawa wǽeron be-heónan Humbre ṭhe hira ṭhenunge cuthon understandan on Englisc, oththe furthon án aerend-gewrit of Ledene on Englisc areccan; and ic wéne ṭhaet náht manige be-geondan Humbre nǽeron. Swá feawa heora wǽeron, ṭhaet ic furthon ánne ǽenlepne ne maeg geṭhencan be-súthan Thamise ṭhá-ṭhá ic tó ríce feng. Gode aelmihtigum sý ṭhanc, ṭhaet we nú ǽenigne on-steal habbath láreowa. Forṭhám ic ṭhé beóde, ṭhaet ṭhú dó swá ic gelýfe ṭhaet ṭhú wille, ṭhaet ṭhú, ṭhe ṭhíssa woruld-ṭhinga tó ṭhám ge-aemtige, swá ṭhu oftost maege, ṭhaet ṭhú ṭhone wísdóm ṭhe ṭhé God sealde ṭhaér-ṭhaér ṭhú hine befaestan maege befaeste. Geṭhenc hwilce wítu us ṭhá becómon for ṭhisse woruld, ṭhá-ṭhá we hit ná-hwaether ne selfe ne lufedon, ne eác othrum mannum ne lýfdon. Ṭhone naman ánne we lufdon ṭhaet we Crístene wǽeron, and swithe feawa, ṭhá ṭheawas. Ṭhá ic ṭhis eall gemunde, ṭhá gemunde ic eác hú ic geseáh, ǽerṭhám-ṭhe hit eall for-heregod wǽere and for-baerned, hú ṭhá circan geond eall Angel-cyn stódon máthma and bóca ge-fyllede, and eác micelre maeniu Godes ṭheowa, and ṭhá swithe lytle feorme ṭhára bóca wiston, forṭhám-ṭhe hí hira nán ṭhing ongitan ne mihton, forṭhám-ṭhe hí nǽeron on hira ágen geṭheód awritene; swilce hí cwǽedon úre yldran, ṭhá-ṭhe ṭhás stowa ǽer heoldon, hí lufedon wísdóm, and ṭhurh ṭhone hí begeaton wélan and us lǽfdon. Hér man maeg gyt geseón hira swǽeth; ac we him ne cunnon aefter spyrgean, forṭhám we habbath aegṭher forlǽten ge ṭhone wélan ge ṭhone wísdóm, forṭham-ṭhe we noldon tó ṭhám spóre mid úre móde on-lútan. Ṭhá ic ṭhá ṭhis eall gemunde, ṭhá wundrode ic swithe ṭhára gódra witena ṭhe geó wǽeron geond Angel-cyn, and ṭhá béc be-fullan ealle geleornod haefdon, ṭhaet hira ṭhá nánne dǽel noldon on

hira ágen geþeód wendan, ac ic þá sona eft me-sylfum andwyrde and cwǽeth, hí ne wéndon þaet aefre menn sceoldon swá receleáse wurthan, and seó lár swá oth-feallan. For þǽere wilnunge hí hit forleton, and woldon þaet hér þe mára wísdóm on lande wǽere, þý we má geþeóda cuthon. Þá gemunde ic hú seó ǽe wǽes ǽerest on Ebreïsc-geþeóde fundon, and eft þá Crécas geleornodon; þá wendon hí hit on hira ágen geþeód ealle, and eác ealle othre béc; and eft Leden-wara swá sona siththan hí hit geleornodon, hí wendon ealle þurh wíse wealh-stódas on heora ágen geþeód; and eác ealle othre Crístene þeóda sumne dǽel hira on hira ágen geþeód wendon. Forþý me þincth betere, gif eow swá þincth, þaet we eác súme béc þá þincath beþyrfyste sýn eallum mannum tó witanne, þaet we þá on þaet geþeód wendon þe we ealle gecnáwan maegon, and ge-dón, swá we swithe eáthe magon mid Godes fultume, gif we þá stilnesse habbath, þaet eall seó geoguth þe nú is on Angel-cynne freóra manna, þára þe þá spéda haebbon þaet hí þám befeólan maegon, sýn tó leornunga oth-faeste, þá hwíle þe hí nánre othre nóte ne maegon, oth fyrst þe hí wel cunnon Englisc gewrit arǽedan. Lǽere man siththan furthor on Leden-geþeóde, þá-þe man furthor lǽeran wille, and tó heáran háde dón wille. Þá ic gemunde hú seó lár Leden-geþeódes ǽer þysum afeallen wǽes geond Angel-cyn, and þeáh manige cuthon Englisc gewrit arǽedan, þá ongan ic gemong othrum mislícum and manigfealdum bisgum þisses cyne-ríces þá bóc wendan on Englisc þe is genemned on Leden *Pastoralis*, and on Englisc *Hirde-bóc*, hwílum word be worde, hwílum andgit of andgite, swá-swá ic hí geleornode aet Plegmunde mínum aercebiscope, and aet Assere mínum biscope, and aet Grimbolde mínum maesse-preoste, and aet Jóhanne mínum maesse-preoste. Siththan ic hí þá geleornod haefde, swá-swá ic hí forstód swá ic hí andgitlicost areccan meahte, ic hí on

Englisc awende; and tó aelcon biscop-stóle on mínum ríce wylle áne on-sendan, and on aelcre bíth án aestel se bíth on fiftigum mancessa; and ic bebeóde on Godes naman, ṭhaet man ṭhone aestel fram ṭhaére béc ne dó, ne ṭhá bóc fram ṭhám mynstre, uncuth, hú lange ṭhaér swá gelaérede biscopas sýn, swá-swá nú Gode ṭhanc wel-hwaér sindon. Forṭhý ic wolde ṭhaet hí ealne wég aet ṭhaére stowe waéron, búton se biscop hí mid him habban wylle, oththe heó hwaér tó laéne sý oth-ṭhaet hwá othre bí-wríte.

XV. SELECTIONS FROM A POPULAR TREATISE UPON ASTRONOMICAL PHENOMENA.

THE CAUSE OF NIGHT.

Ure eorthlice niht sóthlice cymth ṭhurh ṭhaére eorthan sceáde. Ṭhónne seó sunne gaéth on aefnunge under ṭhissere eorthan, ṭhónne bíth ṭhaére eorthan brádnys betwux us and ṭhaére sunnan, ṭhaet we hyre leóman lihtunge nabbath oth-ṭhaet heó eft on otherne ende up-astílhth.

THE DIVISION OF THE NIGHT.

Seó niht haefth seofon daélas, fram ṭhaére sunnan setlunge oth hyre up-gang: án ṭhaéra daéla is *crepusculum*, ṭhaet is aefen-glóma; other is *vesperum*, ṭhaet is aefen, ṭhónne se aefen-steorra betwux hrepsunge aet-eówath; ṭhridda is *conticinium*, ṭhónne ealle ṭhing suwiath on heora reste; feórtha is *intempestum*, ṭhaet is mid-niht; fifta is *gallicinium*, ṭhaet is han-cred; syxta is *matutinum*, oththe

aurora, ṭhaet is daeg-red; seofotha is *diluculum*, ṭhaet is áer-morgen, betwux ṭhám daeg-rede and sunnan up-gange.

THE LUNAR YEAR, AS DISTINGUISHED FROM THE SOLAR.

Nú miht ṭhú understandan, ṭhaet laessan ymbe-gang haefth se mann ṭhe gáeth onbúton án hús, ṭhonne se-ṭhe ealle ṭhá burh be-gáeth; swá-eác se mona haefth his ryne hrathor a-urnen on ṭhám laessan ymb-hwyrfte, ṭhonne seó sunne haebbe on ṭhám máran; ṭhis is ṭhaes monan geár.

CONCERNING THE EARTH.

Middan-geard is geháten eall ṭhaet binnan ṭhám *firmamentum* is. *Firmamentum* is ṭheós roderlice heofen, mid manigum steorrum amet; seó heofen, and sáe, and eorthe, synd geháteue Middan-geard. Seó *firmamentum* tyrnth symle onbútan us under ṭhissere eorthan and bufon, ac ṭháer is ungerím faec betwux hire and ṭháere eorthan; feower and twentig tída beóth agáne, ṭhaet is án daeg and án niht, áerṭhám-ṭhe heó beó áene ymb-tyrned, and ealle ṭhá steorran ṭhe hyre on faeste synd, turniath onbútan mid hyre. Seó other stent on middan, ṭhurh Godes mihte swá gefaestnod, ṭhaet heó naefre ne býth ufor ne neothor, ṭhonne se aelmihtiga Scyppend, ṭhe ealle ṭhing hylt búton geswince, hí ge-stathelode. Aelc sáe, ṭheáh-ṭhe heó deóp sý, haefth grund on ṭháere eorthan, and seó eorthe abyrth ealle sáe, and ṭhone garsecg, and ealle wyll-springas and cán ṭhurh hyre yrnath; swá-swá áeddran licgath on ṭhaes mannes líc-haman, swá licgath ṭhá waeter-áeddran geond ṭhás eorthan; naefth náthor ne sáe ne eá náenne stéde búton on eorthan.

THE FORM OF THE EARTH.

Seó eorthe stent on gelícnesse ánre pinn-hnute, and seó sunne glít onbúton be Godes gesetnysse, and on ṭhone ende ṭhe heó scínth is daeg ṭhurh hyre lihtunge, and se ende ṭhe heó forlǽt, bíth mid ṭheostrum ofer-ṭheáht, oth-ṭhaet heó eft ṭhyder ge-neáhlǽece.

XVI. RECIPIES.

WITH THAM HEAFOD-ECE.
FOR THE HEADACHE.

Genim faet full grénre rúdan leáfa, and senepes sǽdes cuclere fulne, ge-gníd tó-gaedere, dó aeges ṭhaet hwíte tó, cuclere fulne, ṭhaet sió seálf síe ṭhicce, smíre mid fethere on ṭhá healfe ṭhe sár ne síe.

WITH POCCUM.
FOR POCKS.

Swithe sceal man blód lǽtan, and drincan ameltodre buteran bollan fulne; gif híe út-sleán, aelcne man sceal awég adelfan mid ṭhorne, and ṭhónne wín oththe alor-drinc drype on-innan; ṭhónne ne beóth hý gesýne.

WITH WEDE-HUNDES SLITE.
FOR THE BITE OF A MAD DOG.

Genim twá cipan oththe ṭhreó, seóth, gebráed on ahsan, meng with rysle and hunige, lecge on. . . . Eft, genim wég-bráedan, móran, ge-cná with rysle, dó on ṭhaet dolh, ṭhónne ascrypth hió ṭhaet attor awég.

TO WUNDE CLAENSUNGE.

FOR THE CLEANSING OF A WOUND.

Genim cláen hunig, gewyrme tó fýre, gedó ṭhónne on cláen faet, dó sealt tó, and hrere oth-ṭhaet hit haebbe bríwes ṭhicnesse, smíre ṭhá wúnde mid, ṭhónne fullath hió.

WITH OF-ASLEGENUM LIME.

FOR AN AMPUTATED LIMB.

Gif men sí lim of-aslegen, finger, oththe fót, oththe hand; gif ṭhaet mearh úte síe, genim sceápes mearh gesoden, lecge on ṭhaet other mearh, awríth swithe wel neahterne.

HU MAN SCEAL EAG-SEALVE WYRCEAN.

HOW TO MAKE EYE-SALVE.

Genim streáw-berian, wísan nithe-wearde, and pipor, gecnúwa wel, dó on cláth, bebind faeste, lecge on ge-swét wín, láet ge-dreopan on ṭhá eágan aénne dropan.

DRINC WITH FEOND-SEOCUM MAN, OF CIRIC-BELLAN TO DRINCANNE.

A DRINK FOR A MAN AFFLICTED BY EVIL SPIRITS, TO BE IMBIBED OUT OF A CHURCH BELL.

Genim gyth-rife graes, gearwe, elehtre, betonice, attorláthe, carruc, fane, finul, ciric-rage, Crístes-maéles rage, lufe-sticce, gewyrc ṭhone drenc of hluttrum eálath, gesinge seofon maessan ofer ṭhám wyrtum dogorlice, and dó háligwaeter tó, and drype on aelcne drincan ṭhone drenc ṭhe he drincan wille eft, and singe ṭhone sealm, *Beati immaculati*, and *Exurgat*, and *Salvum me fac, Deus*, and ṭhónne drince ṭhone drenc of ciric-bellan, and se maesse-preost him singe aefter ṭhám drence ṭhis ofer, *Domine sancte, Pater omnipotens*.

WITH MICLUM GANGE OFER LAND.

FOR A GREAT JOURNEY OVER LAND.

1. Ṭhý-laes he teórige, mug-wyrte nime him on hand, oththe dó on his sceó, ṭhý-laes he methige; and ṭhónne he niman wille, áer sunnan up-gange, cwethe ṭhás word áerest, *Tollam te artemesia, ne lassus sim in via,*—geséne híe, ṭhónne ṭhú up-teó.

2. *Again*: Ṭhónne hwá sith-faet onginnan wille, ṭhónne genime he him on hand ṭhás wyrte *artemesiam*, and haebbe mid him, ṭhónne ne ongyt he ná micel tó geswynce ṭhaes sithes; and eác heó áflígth deoful-seocnyssa, and on ṭhám húse ṭhe he hí inne haefth, heó forbyt yfele lácnunga, and eác heó awendeth yfelra manna eágan.

XVII. THE BETONY.

Ṭheós wyrt ṭhe man *betonican* nemneth, heó bíth cenned on máedum, and on cláenum dún-landum, and on gefrithedum stowum. Seó geṭhýth hwaether-ge ṭhaes mannes sawle ge his líc-haman; hió hyne scýldeth with unhírum niht-gengum and with egeslicum gesíhthum and swefnum. And seó wyrt býth swythe hálig; and ṭhus ṭhú hí scealt niman: on Augustes monthe, bútan íserne; and ṭhónne ṭhú hí genumene haebbe, ahryse ṭhá moldan of, ṭhaet hyre nán-wiht on ne clýfie, and ṭhónne drígh hí on sceáde swythe ṭhearle, and mid wyrt-ruman mid-ealle gewyrc tó duste; bruc hyre ṭhónne, and hyre byrig, ṭhónne ṭhú beṭhurfe.

XVIII. THE MANDRAKE.

Ṭheós wyrt ṭhe man *Mandragoram* nemneth, ys mycel and maére on gesíhthe, and heó ys fremful; ṭhá ṭhú scealt ṭhyssum geméte niman: Ṭhónne ṭhú tó hyre cymst, ṭhónne ongitst ṭhú hý, be-ṭhám-ṭhe heó on nihte scíneth, eall swá leoht-faet. Ṭhónne ṭhú hyre heáfod aérest geseó, ṭhónne be-wrít ṭhú hý wel-hrathe mid íserne, ṭhý-laes heó ṭhé aet-fleó. Hyre maegen ys swá mycel and swá maére, ṭhaet heó unclaénne mann, ṭhónne he tó hyre cymeth, wel-hrathe forfleón wyle. Forṭhý ṭhú hý be-wrít, swá we aér cwaédon, mid íserne. And swá ṭhú scealt onbútan hý delfan, swá ṭhú hyre mid ṭhám íserne ná aet-hríne; ac ṭhú geornlice scealt mid ylpen-baénenon stafe ṭhá eorthan delfan, and ṭhónne ṭhú hyre handa and hyre fét geseó, ṭhónne gewríth ṭhú hý. Nim ṭhónne ṭhaene otherne ende, and gewríth tó ánes húndes swyran, swá-ṭhaet se húnd hungrig sý: wurp him syththan méte tó-foran, swá-ṭhaet he hyne ahraecan ne maege, búton he mid him ṭhá wyrte up-abrede. Be ṭhysse wyrte ys saégd ṭhaet heó swá mycele mihte haebbe, ṭhaet swá-hwylc ṭhing swá hý up-atýhth, ṭhaet hyt sona scyle ṭhám sylfan geméte beón geswycen; forṭhý sona swá ṭhú geseó ṭhaet heó up-abroden sý, and ṭhú hyre geweald haebbe, genim hý sona on hand, swá andwealc hí, and ge-wring ṭhaet wós of hyre leáfon on áne glaesene ampullan, and ṭhónne ṭhé neód becume ṭhaet ṭhú hwylcon men ṭhaér-mid helpan scyle, ṭhónne help ṭhú him ṭhissum geméte: With heáfod-éce, etc.

XIX. A SPELL

TO RESTORE FERTILITY TO LAND RENDERED STERILE BY SORCERY.

Hér ys seó bót, hú ṫhú meaht ṫhíne aeceras bétan gif hí nellath wel wexan, oththe ṫhaér hwilc ungedefe ṫhing ongedón bíth on drý-craeft, oththe on lyb-lace.

Genim ṫhónne on-niht, aér hyt dagige, feower tyrf on feower healfa ṫhaes landes, and gemearca hú hý aér stódon. Nim ṫhónne éle, and hunig, and beorman, and aelces feós meolc ṫhe on ṫhaém lande sý, and aelces treow-cynnes dael ṫhe on ṫhaém lande sý gewexen, bútan heardan beáman, and aelcre nam-cuthre wyrte dael, bútan glappan ánon; and dó ṫhónne hálig-waeter ṫhaéron, and dryp ṫhónne ṫhriwa on ṫhone stathol ṫhára turfa, and cweth ṫhónne ṫhás word: *crescite* ɔ, wexe (ge), *et multiplicamini* ɔ, and gemaenigfealde (ge), *et replete* ɔ, and gefylle (ge), *terram* ɔ, ṫhás eorthan! *in nomine Patris et Filii et Spiritus Sancti Benedicti*, and *Pater noster* swá-oft-swá ṫhaet other, and bere siththan ṫhá tyrf tó circean, and maesse-preost a-singe feower maessan ofer ṫhán turfon, and wende man ṫhaet gréne tó ṫhán weofode, and siththan gebringe man ṫhá tyrf ṫhaér hí aér waéron, aér sunnan setl-gange, and haebbe him geworhte of cwic-beáme feower Crístes-maélo, and awríte on aelcon ende: *Matthéus and Marcus, Lúcas and Jóhannes*, lecge ṫhaet Crístes-maél on ṫhone pyt neothe-weardne; cweth ṫhónne: *crux Matthéus, crux Marcus, crux Lúcas, crux sanctus Jóhannes.* Nim ṫhónne ṫhá tyrf, and sete ṫhaér-ufon on, and cweth ṫhónne nigon sithon ṫhás word: *Crescite, etc.*, and swá-oft *Pater noster*, and wende ṫhé ṫhónne eáste-weard, and onlút nigon sithon eáthmodlice, and cweth ṫhónne ṫhás word:

Eáste-weard ic stande,
Arena ic me bidde,
Bidde ic ṭhone Maéran,
Bidde ṭhone miclan Drihten,
Bidde ic ṭhone háligan
Heofon-ríces Weard;
Eorthan ic bidde,
And Up-heofon,
And ṭhá sóthan
Sancta-Marían,
And Heofones Meaht
And Heáh-réced,
Ṭhaet ic móte ṭhis gealdor,
Mid gife Drihtnes,
Tóthum ontýnan;
Ṭhurh trumne geṭhanc
Aweccan ṭhás waestmas
Us tó woruld-nýtte;
Gefyllan ṭhás foldan,
Mid faeste geleáfan,
Wlítigian ṭhás wang-turf,
Swá se witega cwáeth;
Ṭhaet se haefde áre
On eorth-ríce,
Se-ṭhe aelmyssan
Daélde dómlice,
Drihtnes ṭhances.

Wende ṭhé ṭhónne ṭhriwasun-ganges, astrecce ṭhé ṭhónne on-andlang, and arím ṭhaér Letanías; and cweth ṭhónne, *Sanctus, sanctus, sanctus,* oth ende. Sing ṭhónne *Benedicite* aṭhenedon earmon, and *Magnificat,* and *Pater noster,* and bebeód hit Críste, and Sancta-Marían, and ṭhaére hálgan róde, tó lófe and tó weorthunga, and ṭhám tó áre, ṭhe ṭhaet land áge, and eallon ṭhán ṭhe him underṭheodde synt.

Ṭhónne ṭhaet eall síe gedón, ṭhónne nime man uncuth sáed aet aelmes-mannum, and selle him twá swylce swylce man aet him nime, and gegaderie ealle his sulh-geteógo tó-gaedere; bórige ṭhónne on ṭhán beáme stor, and finul, and gehálgode sápan, and gehálgod sealt. Nim ṭhónne ṭhaet sáed, sete on ṭhaes sules bodig; cweth ṭhónne:

Erce, erce, erce
Eorthan modor,
Ge-unne ṭhé se Alwalda,
Ece Drihten,
Aecera wexendra
And writhendra,
Eácniendra
And elniendra!
* * *
* * waestma,
And ṭhaéra brádna
Bere-waestma,
And ṭhaéra hwítna
Hwaéte-waestma,
And ealra
Eorthan waestma.
Ge-unne him
Ece Drihten,
And his hálige
Ṭhe on heofonum synt,
Ṭhaet hys yrth sí gefrithod
With ealra feónda gehwaene,
And heó sí geborgen
With ealra bealwa gehwylc,
Ṭhaéra lyb-laca,
Geond land sáwen!
Nú bidde ic ṭhone Waldend,
Se-ṭhe ṭhás woruld gesceóp,

Ṭhaet ne sý nán tó-ṭhaes cwidol wíf,
Ne tó-ṭhaes craeftig mann,
Ṭhaet awendan ne maege
Word ṭhus gecwedene.

Ṭhónne man ṭhaet sulh forth-drífe, and ṭhá forman furh on-steóte; cweth ṭhónne:

Hál wes ṭhú, folde!
Fira modor,
Beó ṭhú grówende
On Godes-faethme;
Fódre gefylled
Firum tó nýtte.

Nim ṭhónne aelces cynnes mélo, and abace man on inneweardre handa brádne hláf, and ge-cnéd hine mid meolce, and mid hálig-waetere, and lecge under ṭhá forman furh; cweth ṭhónne:

Full aecer fódres
Fira cynne,
Beorht-blówende
Ṭhú gebletsod weorth
Ṭhaes háligan noman
Ṭhe ṭhone heofon gesceóp,
And ṭhás eorthan
Ṭhe we on-lifiath;
Se God se ṭhás grundas geworhte,
Ge-unne us grówende gife,
Ṭhaet us corna gehwylc
Cume tó nýtte.

Cweth ṭhónne ṭhriwa; *Crescite in nomine Patris et Filii et Spiritus Sancti Benedicti, amen;* and *Pater Noster* ṭhriwa.

XX. DECLARATIONS.

I.

BY QUEEN EADGIFU, CONCERNING HER LAND AT COWLING.

Eádgifu cyth ṭhám arcebisceope and Crístes-Cyrcean hyrede hú hire land cóm aet Culingan. Ṭhaet is, ṭhaet hire láefde hire faeder land and bóc, swá he mid rihte begeat, and him his yldran láefdon. Hit gelamp ṭhaet hire faeder aborgude ṭhrittig púnda aet Gódan, and betáehte him ṭhaet land ṭhaes feós tó anwedde, and he hit haefde seofon winter. Ṭhá gelamp embe ṭhá tíd ṭhaet man beón ealle Cantwara tó wíge tó Holme; ṭhá nolde Sigelm, hire faeder, tó wíge faran mid nánes mannes sceatte unagifnum, and agáf ṭhá Gódan ṭhrittig púnda, and becwáeth Eádgife, his déhter, land, and bóc sealde. Ṭhá he on wíge afeallen wáes, ṭhá aetsóc Góda ṭhaes feós agiftes, and ṭhaes landes wyrnde, oth-ṭhaet on syxtan geáre; ṭhá spráec hit faestlice Byrhsige Dýring swá lange, oth ṭhá witan ṭhe ṭhá wáeron, gerehton Eádgife ṭhaet heó sceolde hire faeder hand geclaensian be swá miclan feó; and heó ṭhaes áth laedde on ealre ṭheóde gewitnesse tó Aegles-forda, and ṭhaer geclaensude hire faeder ṭhaes agiftes bé ṭhrittig púnda áthe. Ṭhá-gyt heó ne móste landes brucan, aer hire frýnd fundon aet Eádwearde, Cynge, ṭhaet he him ṭhaet land forbeád swá he aeniges brucan wolde, and he hit swá alet. Ṭhá gelamp on fyrste ṭhaet se cyning Gódan on-cuthe swá swythe, swá him man aet-rehte béc and land, ealle ṭhá ṭhe he áhte, and se cyning hine ṭhá and ealle his áre mid bócum and landum forgeáf Eádgife, tó ateónne swá-swá heó wolde. Ṭhá cwáeth heó, ṭhaet heó ne dorste for Gode him swá leánian

swá he hire tó ge-eárnud haefde, and ageáf him ealle his land, búton twám sulungum aet Oster-lande, and nolde ṭhá béc agifan, áer heó wyste hú getríwlice he hí aet landum healdan wolde. Ṭhá gewát Eádweard, Cyning, and feng Aethelstán tó rice. Ṭhá Gódan sael ṭhúhte, ṭhá gesóhte he ṭhone cyning Aethelstán, and báed ṭhaet he him ge-ṭhingude with Eádgife his bóca edgift, and se cyng ṭhá swá dyde; and heó him ealle ageáf búton Oster-landes béc, and he ṭhá bóc, unnendre handa, hire tó-let, and ṭhára otherra mid eáthméttum geṭhancude, and ufenan ṭhaet twelfa sum hire áth sealde for geborenne and unborenne, ṭhaet ṭhis aefre gesett spraec wáere. And ṭhis wáes gedón on Aethelstánes, Cyninges, gewitnesse, and his witena aet Hamme with Láewe; and Eádgifu haefde land mid bócum ṭhára twégea cyninga dagas, hire suna. Ṭhá Eádred ge-endude, and man Eádgife berýpte aelcere áre; ṭhá namon Gódan twégen suna Leófstán and Leófric on Eádgife ṭhás twá fore-sprecenan land aet Culingan and aet Oster-lande, and sáedon ṭhám cilde Eádwíge, ṭhe ṭhá gecoren wáes, ṭhaet hý rihtur hiora wáeron ṭhonne hire; ṭhaet ṭhá swá wáes oth Eádgár astihtode, and he and his witan gerehton ṭhaet hý mánfull reáflác gedón haefdon, and hí hire hire áre gerehton and ageáfon. Ṭhá nam Eádgifu bé ṭhaes cyninges leáfe and gewitnesse and ealra his bisceopa ṭhá béc, and land betáehte intó Crístes-Cyrcean, mid hire ágenum handum uppan ṭhone altare legde, ṭhán hyrede on écnesse tó áre, and híre sawle tó reste; and cwáeth ṭhaet Crist-sylf mid eallum heofonlicum maegne ṭhone awyrgde on écnesse, ṭhe ṭhás gife aefre awende oththe gewánude. Ṭhus cóm ṭheós ár intó Crístes-Cyrcean hyrede.

II.

HER CYTH ON THYSSUM GEWRITE HU GODWINE BISCOP ON HROFES-CEASTRE, AND LEOFWINE AELFEAGES SUNU WURDON GESYBSUMODE YMBE THAET LAND AET SNODDING-LANDE ON CANTWARA-BYRIG.

Thá-thá se biscop Gódwine cóm tó thám biscop-stóle thurh háese his cyne-hláfordes, Cynges, aefter Aelfstánes forthsithe biscopes, thá gemette he on thám mynstre thá ilcan swutelunga the his foregenga haefde, and thaermid on that land spaec. Ongan thá tó specanne on thaet land, and elles for Godes ege ne dorste, oth-thaet seó spraec wearth thám cynge cuth. Thá him seó tálu cuth waes, thá sende he gewrit, and his insegl tó thám arcebiscope Aelfrice, and beád him thaet he his thegnas on Eást-Cent, and on West-Cent hý on riht gesamnode ge on tále ge of tále. Thá thaet waes thaet se biscop Gódwine cóm tó Cantwara-byrig tó thám arcebiscope. Thá cóm thyder se scires-man Leófric, and mid him Alfun, Abbod, and thegnas aegther-ge of Eást-Cent ge of West-Cent, eall seó duguth, and hý thaer thá spraece swá lange handledon, syththan se bisceop his swutelunge ge-eówod haefde, oth hý ealle baedon thone biscop eáthmódlice thaet he geunnan sceolde thaet he móste mid blaetsunga thaes landes brucan aet Snodding-lande his daeg; and se biscop thá waes getithod on ealra thaera witena thanc the gesomnode waeron. And he behet thaes trúwan thaet land aefter his daege unbesacen; eóde eft intó thaere stowe the hit útalaened waes, and ageáf thá swutelunga the he tó thám lande haefde the aer of thaere stowe ge-útod waes, and thá hagan ealle the he be-westan thaere Cyrcan haefde intó thaere hálgan stowe; and thisses laces aerend-racan waeron Aelfun, Abbod, and Wulfric, Abbod, and Leófric, Scíresman, and Siweard, and Wulfstán aet Sealtwuda, and Aelfaelm Ordelmes sunu. Thónne is hér seó gewitnes the

aet ṭhissum lace wǽs: ṭhaet is ǽerest, se arcebiscop Aelfric, and se biscop Gódwine; and Wulfric, Abbod, and Aelfun, Abbod, and Aelfnóth aet Orpeding-túne, and se hired aet Crístes-Cyrcan, and se hired aet St. Augustíne, and seó burhwaru on Cantwara-byrig, and Leófric, Scíres-man, and Lífnig aet Meallingan, and Siweard, and Sired his bróthor, and Leófstán aet Maéres-háme, and Gódwine Wulfeáges sunu, and Wulfstán aet Sealtwuda, and Wulfstán se langa, and Leófwine aet Dictúne, and Leófric Ealdredes sunu, and Sídwine aet Weales-wyrthe, and Waerelm, and Aethelred, Borg-geréfa on Byrig, and Guthwald. Gif hwá ṭhis ṭhence tó awendanne, and ṭhis fore-ward tó abrecanne, awende him God fram his ansýne on ṭhám miclan dóme, swá-ṭhaet he sí ascíred fram heofones ríces myrhthe.

III.

THUS WAERON THA SEOX SULUNGA AET WULDA-HAME ST. ANDREA GESEALD INTO HROFES-CEASTRE.

Aethelbryht, Cing, hit gebócade ṭhám apostole on éce yrfe, and betǽhte hit ṭhám biscope Eardulfe tó bewitanne, and his aeftergengan. Ṭhá betweónan ṭhám wearth hit úte, and haefdon hit cyngas oth Eádmund, Cing. Ṭhá gebóhte hit Aelfstán Heáhstáning aet ṭhám cinge mid hund-twelftigon mancesan goldes, and ṭhrittegon púndon, and ṭhaet him sealde maest eall Aelféh his sunu. Aefter Eádmunde, Cinge, ṭhá gebócade hit Eádred, Cing, Aelfstáne on éce yrfe. Ṭhá aefter Aelfstánes daege wǽs Aelféh his sunu his yrfeweard, and ṭhaet he leác on hálre tungan, and ofteáh Aelfrice his bréther landes and ǽhta, bútan he hwaet aet him ge-eárnode. Ṭhá for waere bróthor-sibbe ge-uthe he him Eárhíthes, and Craegan, and Aenes-fordes, and Wulda-hámes his daeg. Ṭhá oferbád Aelféh ṭhaene bróthor and feng tó his lǽne. Ṭhá haefde Aelfric sunu ṭhe Eádric hátte, and Aelféh nǽnne. Ṭhá ge-uthe ṭhám Eádrice

Eárhíthes, and Craegan, and Wulda-hámes, and haefde him-sylf Aenes-ford. Ṭhá gewát Eádric a̋er Aelféh cwideleás, and Aelféh feng tó his la̋ene. Ṭhá haefde Eádric láfe, and nán bearn. Ṭhá ge-uthe Aelféh hire morgen-gife aet Craegan, and stód Eárhíth, and Wulda-hám, and Litlan-bróc on his la̋ene. Ṭhá him eft geṭhúhte, ṭhá nam he his feorme on Wulda-háme, and on ṭhám othrum wolde; ac hine geyflade, and he ṭhá sende tó ṭhám arcebiscope Dunstane, and he cóm tó Scylfe tó him, and he cwa̋eth his cwide beforan him, and he sette a̋enne cwide tó Crístes-Cyrican, and otherne tó St. Andréa, and ṭhaene ṭhriddan sealde his láfe. Ṭhá bra̋c syththan Leófsunu ṭhurh ṭhaet wíf ṭhe he nam, Eádrices láfe, ṭhaene cwide, and he réwade ṭhaes arcebiscopes gewitnesse. Rád ṭhá innan ṭhá land mid ṭhám wife BUTAN WITENA DOME. Ṭhá man ṭhaet ṭhám biscope cythde, ṭhá gelaedde se biscop áhnunga ealles Aelféhes cwides tó Eárhíthe on gewitnesse Aelfstánes, Biscopes on Lundene, and ealles ṭhaes hiredes, and ṭhaes aet Crístes-Cyrican, and ṭhaes biscopes Aelfstánes on Hrófes-ceastre, and Wulfsiges, Preostes, ṭhaes scírig-mannes, and Briht-waldes on Ma̋ere-weorthe, and ealra Eást-Cantwarena, and West-Cantwarena. And hit wa̋es gecnáwen on Súth-Seaxan, and on West-Seaxan, and on Middel-Seaxan, and on Eást-Seaxan, ṭhaet se arcebiscop mid his-selfes áthe geáhnode Gode and St. Andréa, mid ṭhám bócum on Crístes Róde, ṭhá land ṭhe Leófsunu him to-teáh, and ṭhaene áth nam Wulfsige se scírig-man, ṭhá he nolde tó ṭhaes cinges handa, and ṭha̋er wa̋es gód eáca, ten hund manna ṭhe ṭhaene áth sealdon.

Isto tali ordine fuerunt illae VI. sulingae quae vocantur Uulda-hám primum venditae Ecclesiae St. Andreae Apostoli de Hrófes-cestra et postea extractae, ac iterum emptae ipsi Ecclesiae, ac tandem post beatum Dunstánum Archiepiscopum iuramento mille uirorum eidem Ecclesiae acquisitae, et iure hereditario in aeternum relictae.

XXI. FORMS OF OATHS.

HU SE MANN SCEAL SWERIGEAN.

HOW THE MAN SHALL SWEAR.

THUS MAN SCEAL SWERIGEAN HYLD-ATHAS.

THUS SHALL ONE SWEAR FEALTY-OATHS.

On ṭhone Drihten, ṭhe ṭhes háligdóm is fore hálig, ic wille beón N. hold and getríwe, and eall lufian ṭhaet he lufath, and eall ascunian ṭhaet he ascunath, aefter Godes rihte, and aefter woruld-gerysnum, and naefre, willes ne gewealdes, wordes ne weorces, awiht dón ṭhaes ṭhe him láthre bíth; with-ṭhám-ṭhe he me healde swá ic eárnian wille, and eall ṭhaet laéste ṭhaet uncer formaél waés, ṭhá ic tó him gebeáh and his willan geceás.

THUS MAN SCEAL SWERIGEAN THONNE MAN HAFTH HIS AEHTE GEBRYID AND BRINGETH HI ON GANGE.

THUS SHALL ONE SWEAR WHEN ONE HAS DISCOVERED HIS PROPERTY, AND BRINGS IT IN PROCESS.

On ṭhone Drihten, ṭhe ṭhes háligdóm is fore hálig, swá ic spaece drífe mid fullon folc-rihte, bútan braéde and bútan beswice, and bútan aeghwylcum facne, swá me ṭheóf-stolen waés ṭhaet orf N. ṭhaet ic onspeće, and ṭhaet ic mid N. befangen haebbe.

THAES OTHRES ATH THE MAN HIS ORF AET-BRYIDETH.

THE OTHER'S OATH WITH WHOM ONE DISCOVERS HIS CATTLE.

On ṭhone Drihten, naés ic aet raéde ne aet daéde, ne gewita ne gewyrhta, ṭhaér man mid unrihte N. orf aet-

ferede. Ac swá ic orf haebbe, swá ic hit mid rihte begeat. And: swá ic hit týme, swá hit me se sealde ṭḥe ic hit nú on hand sette. And: swá ic orf haebbe, swá hit me se sealde ṭḥe hit tó syllanne áhte. And: swá ic orf haebbe, swá hit of mínum ágnum ṭḥingum cóm, and swá hit on folc-riht mín ágen áeht is, and mín in-foster.

THAES ATH THE HIS AEHTE BRYIDETH THAET HE NE DETH NE FOR HETE NE FOR HOLE.

THE OATH OF HIM WHO DISCOVERS HIS PROPERTY, THAT HE DOES IT NOT EITHER FOR HATRED OR FOR ENVY.

On ṭḥone Drihten, ne teó ic N. ne for héte ne for hóle, ne for unrihtre feóh-gýrnesse; ne ic nán sóthre nát; búte swá mín secga me sáede, and ic-sylf tó sóthe tálige, ṭḥaet he mínes orfes ṭḥeóf wáere.

THAES OTHRES ATH THAET HE IS UNSCYLDIG.

THE OTHER'S OATH THAT HE IS GUILTLESS.

On ṭḥone Drihten, ic eom unscyldig, aegṭḥer-ge dáede ge díhtes, aet ṭḥáere tihtlan ṭḥe N. me tihth.

HIS GEFERAN ATH THAET HIM MID-STANDATH.

HIS COMPANION'S OATH WHO STANDS WITH HIM.

On ṭḥone Drihten, se áth is cláene and unmáene ṭḥe N. swór.

ATH GIF MAN AFINDETH HIS AEHTE SYTHTHAN HE HI GEBOHTE HAFATH UNHALE.

OATH IF A MAN FINDS HIS PROPERTY UNSOUND AFTER HE HAS BOUGHT IT.

On Aelmihtiges Godes naman, ṭḥú me behete hál and cláen ṭḥaet-ṭḥaet ṭḥú me sealdest, and fulle waere with aefter-spraece, on ṭḥá gewitnesse ṭḥe unc ṭḥá mid wáes, N.

HU HE SCEAL SWERIGEAN THE MID OTHRE ON GEWITNESSE STANDATH.

HOW HE SHALL SWEAR WHO STANDS WITH OTHERS IN WITNESS.

On Aelmihtiges Godes naman, swá ic hér N. on sóthre gewitnesse stande unabiden and ungebóht tó, swá ic mid mínum eágum oferseáh, and mínum eárum oferhýrde ṭhaet-ṭhaet ic him mid saecge.

ATH THAET HE NYSTE NE FUL NE FACEN.

OATH THAT HE KNEW NOT OF FOULNESS OR FRAUD.

On Aelmihtiges Godes naman, nyste ic on ṭhám ṭhingum ṭhe ṭhú ymbe specst, fúl ne facn, ne wác ne wom, tó ṭhaére daeg-tíde ṭhe ic hit ṭhé sealde, ac hit aegṭher waés ge hál ge cláen, bútan aelcon facne.

On lifiendes Godes naman, swá ic feós bidde, swá ic wanan haebbe ṭhaes ṭhe me N. behet, ṭhá ic him mín sealde.

ANDSACU.

DENIAL.

On lifiendes Godes naman, ne ṭhearf ic N. sceatt ne scilling, ne paenig ne paeniges weorth, ac eall ic him geláeste ṭhaet-ṭhaet ic him scolde, swá-forth-swá uncre word-gecwydas fyrmest waéron.

BE GEHADODRA MANNA ATHE AND HAD-BOTE.

OF THE OATH AND DEGREE-'BOT' OF MEN IN ORDERS.

Maesse-preostes áth, and woruld-ṭhegenes, is on Englaláge geteald efen-dýre; and for ṭhám seofon ciric-hádum ṭhe se maesse-preost, ṭhurh Godes gife, geṭheáh ṭhaet he haefde, he bíth ṭhegen-rihtes wyrthe.

BE MERCISCAN ATHE.
OF THE MERCIAN OATH.

Twelf-hundes mannes áth forstent VI. ceorla áth: forþám gif man þone twelf-hundan mann wrecan sceolde, he bíth full-wrecen on syx ceorlan, and his wér-gyld bíth syx ceorla wér-gyld.

Hit becwǽeth, and becwǽel, se-þe hit áhte, mid fullan folc-rihte, swá-swá hit his yldran, mid feó and mid feore, rihte begeaton, and leton and lǽefdon, þám tó gewealde, þe hý wel uthon. And swá ic hit haebbe, swá hit se sealde, þe tó syllanne áhte, unbryde and unforboden; and ic hit ágnian wille, tó ágenre ǽhte, þaet-þaet ic haebbe; and naefre þé myntan, ne plot ne plóh, ne turf ne toft, ne furh ne fót-mǽel, ne land ne lǽese, ne fersc ne mersc, ne rúh ne rúm, wudes ne feldes, landes ne strandes, wealdes ne waeteres, bútan þaet laeste, þe-hwíle-þe ic libbe; forþám nis ǽeni mann on lífe, þe aefre gehýrde, þaet man cwydde oththon cráfode hine on hundrede, oththon ahwǽer on gemóte, on ceáp-stowe, oththe on cyric-ware, þá-hwíle-þe he lifde. Unsac he wǽes on lífe, beó on legere, swá-swá he móte. Dó swá ic lǽere: beó þú bé þínum, and lǽet me bé mínum: ne gýrne ic þínes, ne laethes ne landes, ne sace ne socne; ne þú mínes ne þearft; ne mynte ic þé nán þing.

XXII. WILLS.

I.

✠ Hér swutelath, on ṭhissum gewrite, hú Aelfric, Bisceop, wile his áre beteóu, ṭhe he under Gode ge-eárnode, and under Cnúte, Cynge, his leófan hláforde, and siththan haefth rihtlice gehealden under Haralde, Cynge. Ṭhaet is ṭhónne aérest; ṭhaet ic ge-an ṭhaet land aet Wilrincga-wyrthe intó St. Eádmunde for mínre saule, and for mínes hláfordes, swá full and swá forth, swá he hit me tó handa let. And ic ge-an ṭhaet land aet Hunstánes-túne bé Eástan-bróce, and mid ṭhám lande aet Holme, intó St. Eádmunde. And ic wille ṭhaet ṭhá munecas on Byrig sellan syxtig púnda for ṭhám lande aet Tices-welle and aet Doccynge, and ṭhaet ṭhaértó gehýreth. And ic ge-an Leófstáne, Diácone, ṭhaet land aet Grimes-túne, swá full and swá forth, swá ic hit áhte. And ic ge-an mínum cyne-hláforde, Haralde, II. marc goldes. And ic ge-an mínre hláfdigan án marc goldes.

And gelaéste man Aegelrice án púnd, mínum fat-fyllere; and selle man mínum cnihtum, ṭhá míne stiwardas witon, XL. púnda, and fíf púnd intó Eligan, and fíf púnd intó Holme, and fíf púnd Wulfwarde, Munece, mínum maége, and fíf pund Aelfraege, mínre saémestran. And ic wille ṭhaet man selle ṭhaet land aet Walsinga-háme, swá man deórast maege, and gelaéste man ṭhaet feóh, swá ic gewíssod haebbe. And ic wille ṭhaet man selle ṭhaet land aet Fersa-felda, swá man deórast maege, and recne man Iuncere Brúne án marc goldes, and mid ṭhám láfe scýtte man míne borgas. And ic ge-an Aelfwine, mínum preoste aet Walsinga-háme XXX. aecera aet Egga-maére, and Uui, Prouast, haebbe ṭhone ofer-aestan. And ic ge-an Eádwine, Munece, ṭhá mylne aet Gaey-saete, ṭhe Ringwáre áhte. And ic ge-

an Aelfrige, Preoste, þaet land aet Rýge-dúne, þe ic bóhte tó Leófwine. And ic ge-an þá mylne þe Wulnóth áhte intó St. Eádmunde. And ic ge-an Sibrihte þaet land þe ic gebóhte on Múlan-túne. And ic ge-an þaet fen þe Þurlac me sealde intó Aelmháme, þám preostum tó foddan. And ic ge-an intó Hoxne, þám preostum, án þúsend-werth fen. And ic ge-an þaet fen þe Aelfric me sealde, intó Holme. And ic ge-an þone hege binnon Northwice, for mínre saule, and for ealra þe hit me geuthon, intó St. Eádmunde. And ic ge-an þone hege binnon Lundene intó St. Pétre. And ic ge-an Iuncere Brúne þaet healf-þúsend fen.

II.

✠ Ic Lufa, mid Godes gife *Ancilla Domini*, wáes sécende and smeágende, ymb míne saul-þearfe, mid Ceólnóthes, Aercebiscopes, geþeáhte, and þára híga aet Crístes-Circan: Wille ic gesellan of þám aerfe þe me God forgeáf, and mine frýnd tó gefultemedon, aelce geáre, LX. ambra maltes, and CL. hláfa, L. hwítra hláfa, CXX. aelmes-hláfa, an hríther, an swín, IV. wethras, II. wága spices and cýses, þám hígum tó Crístes-Circean, for míne saule, and mínra freónda and mága, þe me tó Gode gefultemedon; and þaet síe simle tó *Adsumsio S. Mariae*, ymbe XII. monathende: swá-hwelc mann swá þis land haebbe, mínra aerfenumena, þis agyfe, and mittan-fulne huniges, X. es, XX. hen-fuglas, ...

✠ Ic Ceólnóth, mid Godes gife Aercebisc., mid Crístes róde-tácne þis faestnie and wríte.

Beágmund, Pr., geþafie and midwríte.
Beornfrith, Pr., geþafie and midwríte.
Wealhhere, Pr. Swithberht, Diác.
Osmund, Pr. Beornheáh, Diác.
Deimund, Pr. Aethelmund, Diác.

Aethelwald, Diác. Wighelm, Diac.
Werbald, Diác. Lubo.
Sifred, Diác.

✠ Ic Lufa, eáthmód Godes þiwen, þás fore-cwedenan gód and þás aelmessan gesette and gefestnie of mínum aerfelande aet Mundling-háme þám hígum tó Crístes-Cirican; and ic bidde, and, on Godes lifiendes naman, bebeóde þám men þe þis land and þis aerfe haebbe aet Mundling-háme þaet he þás gód forthlǽste oth worulde ende. Se mann se þis healdan wile, and lǽstan þaet ic beboden haebbe on þissum gewrite, sý him geseald and gehealden seó heofonlice bletsung; se his forwyrne oththe hit agéle, sý him geseald and gehealden helle-wíte, búte he tó fulre bóte gecerran wille, Gode and mannum. *Uene ualete.*

XXIII. CONCERNING RANKS.

BE LEOD-GETHINGTHUM AND LAGE.
OF THE PEOPLE'S RANKS AND LAW.

1. Hit wǽs hwílum, on Engla lágum, þaet leód and lágu fór be geþingthum, and þá wǽron þeód-witan weorthscipes wyrthe, aelc be his maethe, eorl and ceorl, þegen and þeóden.

2. And gif ceorl geþeáh, þaet he haefde fullice fíf hída ágenes landes, cirican and cycenan, bell-hús and burhgeát-setl, and sunder-nóte on cynges healle, þónne wǽs he þónon-forth þegen-rihtes weorthe.

3. And gif þegen geþeáh, þaet he þenode cynge, and his rád-stefne, rád on his hirede; gif he þónne haefde þegen þe him filigde, þe tó cinges út-ware, fíf hýda

haefde, and on cinges sele his hláforde ṭhenode, and ṭhriwa mid his aerende geóre tó cinge; se móste syththan, mid his fore-áthe, his hláford aspelian, aet mistlican neódan, and his onspaece geraecan mid rihte, swá-hwǽer-swá he sceolde.

4. And se-ṭhe swá geṭhogenne for-wyrhtan naefde, swóre for sylfne aefter his rihte, oththe his ṭhólode.

5. And gif ṭhegen geṭheáh, ṭhaet he wearth tó eorle, ṭhónne wǽs he syththan eorl-rihtes weorthe.

6. And gif massere geṭheáh, ṭhaet he ferde ṭhriga ofer wíd-sǽe bé his ágenum craefte, se wǽs ṭhónne syththan ṭhegen-rihtes weorthe.

7. And gif leornere wǽere, ṭhaet ṭhurh láre geṭhuge, ṭhaet he hád haefde, and ṭhenode Críste; se wǽs ṭhónne syththan maethe and munde swá micelre wurthe, swá ṭhónne ṭhám hádè gebyrede mid rihte, gif he hine heolde swá-swá he sceolde; búton he for-worhte, ṭhaet he ṭhǽere hád-nóte nótian ne móste.

8. And gif hit gewurthe, ṭhaet man gehádedum, oththe ell-ṭheódigum, ahwǽer gederode, wordes oththe weorces; ṭhónne gebyrede cinge and bisceope, ṭhaet híg ṭhaet bé-tan, swá híg rathost mihton.

XXIV. SELECTIONS FROM THE ANGLO-SAXON LAWS, CIVIL AND ECCLESIASTICAL.

AETHELBIRHTES DOMAS.

THE LAWS OF KING AETHELBIRHT.

IS SYNDON THA DOMAS THE AETHELBIRHT CYNING ASETTE ON AUGUSTINUS DAEGE.

THESE ARE THE DOOMS WHICH KING AETHELBIRHT ESTABLISHED IN THE DAYS OF AUGUSTINE.

1. Godes feóh and cyrican, XII. gylde. Biscopes feóh, XI. gylde. Preostes feóh, IX. gylde. Diácones feóh, VI. gylde. Clerices feóh, III. gylde. Cyric-frith, II. gylde. Mynsteres frith, II. gylde.

2. Gif cyning his leóde tó him geháteth, and heom man ṭhaér yfel gedó, II. bóte, and cyninge, L. scillinga.

3. Gif cyning aet mannes hám drinceth, and ṭhaér man lýswes hwaet gedó, II. bóte gebéte.

4. Gif frí-mann cyninge stelth, IX. gylde forgelde.

5. Gif in cyninges túne man mannan ofslaéhth, L. scill. gebéte.

6. Gif man frígne mannan ofslaéhth, cyninge L. scill. tó drihten-beáge.

7. Gif cyninges ambiht-smith, oththe laad-rinc mannan ofslaéhth, meduman leód-gylde forgelde.

8. Cyninges mund-byrd, L. scillinga.

9. Gif frí-mann fréum stelth, III. gebéte; and cyning áge ṭhaet wíte and ealle ṭhá aéhtan.

10. Gif man with cyninges maegden-mann gelicgeth, L. scillinga gebéte.

11. Gif heó grindende ṭheowa síe, XXV. scillinga gebéte. Seó ṭhridde, XII. scillingas.

12. Cyninges féd-esl XX. scillinga forgelde.

13. Gif on eorles túne man mannan ofslǽhth, XII. scill. gebéte.

14. Gif with eorles byrelan man gelicgeth, XII. scill. gebéte.

15. Ceorles mund-byrd, VI. scillingas.

16. Gif with ceorles byrelan man gelicgeth, VI. scillingum gebéte; aet ṭhǽre othere ṭheowan, L. sceatta; aet ṭhǽre ṭhriddan, XXX. sceatta.

17. Gif man in mannes tún ǽrest ge-yrneth, VI. scillingum gebéte; se-ṭhe aefter yrneth, III. scillingas; siththan, gehwilc, scilling.

18. Gif man mannan waepnum bebyreth ṭhǽr ceás weorthe, and man náenig yfel ne gedéth, VI. scillingum gebéte.

19. Gif wég-reáf síe gedón, VI. scillingum gebéte.

20. Gif man ṭhone mann ofslǽhth, XX. scillingum gebéte.

21. Gif man mannan ofslǽhth, medume leód-gyld, C. scillinga gebéte.

22. Gif man mannan ofslǽhth aet openum graefe, XX. scillinga forgelde, and in XL. nihta ealne leód forgelde.

23. Gif bána of lande gewíteth, ṭhá mǽgás healfne leód forgeldon.

24. Gif man frígne mann gebindeth, XX. scillingum gebéte.

25. Gif man ceorles hláf-ǽtan ofslǽhth, VI. scillingum gebéte.

26. Gif laet ofslǽhth ṭhone selestan, LXXX. scill. forgelde; gif ṭhone otherne ofslǽhth, LX. scillingum forgelde; ṭhone ṭhriddan, XL. scillingum forgelde.

27. Gif frí-mann edor-brecthe gedéth, VI. scillingum gebéte.

28. Gif man inne feóh genimeth, se mann III. gylde gebéte.

29. Gif frí-mann edor gegángeth, IV. scillingum gebéte

30. Gif man mannan ofslaehth, ágene scaette, and unfacne feó gehwilce gylde.

31. Gif frí-mann with fríges mannes wíf gelicgeth, his wér-gylde abicge, and other wíf his ágenum scaette begete, and ṭhaem othrum aet hám gebrenge.

32. Gif man riht ham-scýld ṭhurhstinth, mid weorthe forgelde.

33. Gif feax-fang geweortheth, L. sceatta tó bóte.

34. Gif bánes blice weortheth, III. scillingum gebéte.

35. Gif bánes bíte weortheth, IV. scillingum gebéte.

36. Gif seó uterre hion gebrocen weortheth, X. scillingum gebéte.

37. Gif bú-tú síen, XX. scillingum gebéte.

38. Gif eaxle gelaemed weortheth, XXX. scillingum gebéte.

39. Gif eáre of weortheth aslegen, XII. scill. gebéte.

40. Gif other eáre ná-wiht gehýreth, XXV. scill. gebéte.

41. Gif eáre-ṭhirel weortheth, III. scill. gebéte.

42. Gif eáre sceáred weortheth, VI. scill. gebéte.

43. Gif eáge of weortheth, L. scillingum gebéte.

44. Gif muth oththe eáge wóh weortheth, XII. scill. gebéte.

45. Gif násu-ṭhirel weortheth, IX. scillingum gebéte.

46. Gif hit síe án hleór, III. scill. gebéte.

47. Gif bú-tú ṭhirelu síen, VI. scill. gebéte.

48. Gif násu aelcor sceáred weortheth, gehwilc VI. scill. gebéte.

49. Gif ṭhirel weortheth, VI. scill. gebéte.

50. Se-ṭhe cin-bán for-slaehth, mid XX. scillingum forgelde.

51. Aet ṭhám feower tóthum fyrestum, aet gehwilcum VI. scillingas; se tóth se ṭhám bí-standeth IV. scill.; se-ṭhe ṭhónne bí ṭhám standeth III. scill.; and ṭhónne siththan, gehwilc, scilling.

52. Gif spraec awyrd weortheth, III. scillingas. Gif wido-bán gebrocen weortheth, VI. scill. gebéte.

53. Se-ṭhe earm ṭhurhstinth, VI. scillingum gebéte. Gif earm forbrocen weortheth, VI. scill. gebéte.

54. Gif man ṭhuman of-aslǽhth, XX. scill. Gif ṭhuman-nǽgl of weortheth, III. scill. gebéte. Gif man scýte-finger of-aslǽhth, VIII. scill. gebéte. Gif man middel-finger of-aslǽhth, IV. scill. gebéte. Gif man gold-finger of-aslǽhth, VI. scill. gebéte. Gif man ṭhone lytlan finger of-aslǽhth, XI. scill. gebéte.

55. Aet ṭhám nǽglum gehwilcum, scilling.

56. Aet ṭhám laestan wlíte-wamme, III. scillingas; and aet ṭhám máran, VI. scill.

57. Gif man otherne mid fyste in nése slǽhth, III. scill.

58. Gif dynt síe, scilling. Gif he heáhre handa dynte onféhth, scill. forgelde.

59. Gif dynt sweart síe búton wǽdum, XXX. sceatta gebéte.

60. Gif hit síe binnon wǽdum, gehwilc XX. sceatta gebéte.

61. Gif hrif-wúnd weortheth, XII. scill. gebéte. Gif he ṭhurh-ṭhirel weortheth, XX. scill. gebéte.

62. Gif man gegemed weortheth, XXX. scill. gebéte.

63. Gif man ceár-wúnd síe, III. scill. gebéte.

64. Gif man gecyndelic lim awyrdeth, ṭhrym leúd-gyldum hine man forgelde. Gif he ṭhurhstinth, VI. scill. gebéte. Gif man in-bestinth VI. scill. gebéte.

65. Gif ṭheóh gebrocen weortheth, XII. scillingum gebéte; gif he healt weortheth, ṭhaér móton frýnd séman.

66. Gif rib forbrocen weortheth, III. scill. gebéte.

67. Gif man ṭheóh ṭhurhstinth, stice gehwilce, VI. scillingas. Gif ofer ynce, scilling; aet twám yncum, twégen; ofer ṭhrý, III. scill.

68. Gif waelt-wúnd weortheth, III. scillingas gebéte.

69. Gif fót of weortheth, L. scillingum forgelde.

70. Gif seó mycle tá of weortheth, X. scillingum forgelde.

71. Aet ṭhám othrum táum gehwilcum, healf-gylde, eal-swá aet ṭhám fingrum ys cwiden.

72. Gif ṭhǽre myclan táan nǽgl of weortheth, XXX. sceatta tó bóte; aet ṭhám othrum gehwilcum, X. sceattas gebéte.

73. Gif frí-wíf, loc-bore, clýswes hwaet gedéth, XXX. scill. gebéte.

74. Maegth-bót síe swá fríges mannes.

75. Mund ṭhǽre betstan widuwan eorlcundre, L. scillinga gebéte. Ṭhǽre othre XX. scill.; ṭhǽre ṭhriddan, XII. scill.; ṭhǽre feórthan, VI. scill.

76. Gif man widuwan unágne genimeth, II. gylde seó mund síe.

77. Gif man maegthe gebicgeth ceápe, geceápod sý, gif hit unfacne is; gif hit ṭhónne facne is, eft ṭhǽr aet hám gebrenge, and him man his scaet agefe.

78. Gif heó cwic bearn gebyreth, healfne scaet ágе, gif ceorl ǽr swylteth.

79. Gif mid bearnum bugan wille, healfne scaet ágе.

80. Gif ceorl ágan wille, swá án bearn.

81. Gif heó bearn ne gebyreth, faedering-mǽgas feóh ágan, and morgen-gyfe.

82. Gif man maegth-mann nýde genimeth, ṭhám ágende L. scillinga, and aeft aet ṭhám ágende, sínne willan, aet-gebicge.

83. Gif heó othrum men in scaet beweddod síe, XX. scillinga gebéte.

84. Gif gaengang geweortheth, XXXV. scillinga; and cyninge XV. scillingas.

85. Gif man mid esnes cwenan gelicgeth bé cwicum ceorle, II. gebéte.

86. Gif esne otherne ofslǽhth unsynnigne, ealne weorth forgelde.

87. Gif esnes eáge, and fót, of weortheth aslegen, ealne weorth him forgelde.

88. Gif man mannes esne gebindeth, VI. scill. gebéte.

89. Ṭheowes wég-reáf síe III. scillingas.

90. Gif ṭheow steleth, II. gylde gebéte.

HLOTHHAERES AND EADRICES DOMAS.

THE LAWS OF KINGS HLOTHHAERE AND EADRIC.

THIS SYNDON THA DOMAS THE HLOTHHAERE AND EADRIC CANTWARA CYNINGAS ASETTON.

THESE ARE THE DOOMS WHICH HLOTHHAERE AND EADRIC, KINGS OF THE KENTISH-MEN, ESTABLISHED.

Hlothhaere and Eádric, Cantwara Cyningas, ẏcton ṭhá áe, ṭhá-ṭhe heora aldoras áer geworhton, ṭhyssum dómum ṭhe hér-aefter secgath:

1. Gif mannes esne eorlcundne mannan ofsleá, ṭhane ṭhe síe, ṭhreom hundum scill. gelde se ágend, ṭhane bánan agefe, and dó ṭháer ṭhreó man-wyrth tó.

2. Gif se bána oth-byrste, feórthe man-wyrth he tógedó, and hine gecaenne mid gódum áewdum, ṭhaet he ṭhane bánan begetan ne mihte.

3. Gif mannes esne frígne mannan ofsleá, ṭhane ṭhe síe, hund scillinga gelde se ágend, ṭhane bánan agefe, and other man-wyrth ṭháer-tó.

4. Gif bána oth-byrste, twám man-wyrthum hine man forgelde; and hine gecaenne mid gódum áewdum, ṭhaet he ṭhane bánan begetan ne mihte.

5. Gif frig-mann mannan forstele; gif he eft cume, stermelda secge an andweardne; gecaenne hine gif he maege; haebbe ṭhára freóra rím áewda-manna, and áenne mid an áthe, aeghwilc mann aet ṭhám túne ṭhe he tó-hýre; gif he ṭhaet ne maege, gelde swá he genóh áge.

6. Gif ceorl acwele bé libbendum wífe and bearne, riht

is ṭhaet hit, ṭhaet bearn, meder folgige; and him man an his faedering-maégum wilsumne byrigan geselle, his feóh tó healdanne oth-ṭhaet he X. wintra síe.

7. Gif man othrum men feóh forstele, and se ágend hit eft aet-fó; getéme tó cyninges sele, gif he maege, and ṭhane aet-gebrenge, ṭhe him sealde; gif he ṭhaet ne maege, laéte án, and fó se ágend tó.

8. Gif man otherne sace tinte, and he ṭhane mannan móte an methle oththe an ṭhinge, symble se mann ṭhám othrum byrigan geselle, and ṭhám riht awyrce ṭhe tó heom Cantwara déman gescrífon.

9. Gif he ṭhónne byrigan forwaerne, XII. scillingas agelde ṭhám cyninge, and síe seó sacu swá open swá heó aér waés.

10. Gif man otherne tihte; siththan he him byrigan gesealdne haebbe, and ṭhónne ymb III. niht gesécon heom saémend, búton ṭhám ufor leófre síe, ṭhe ṭhá tihtlan áge: siththan seó sacu gesémed síe, an seofan nihtum se mann ṭhám othrum riht gedó, gecweme an feó oththe an áthe, swá-hwaether-swá him leófre síe; gif he ṭhónne ṭhaet nylle, gelde ṭhónne C. búton áthe: siththan áne nihte ofer ṭhaet, geséme síe.

11. Gif man mannan an othres flette mán-swara háte, oththe hine mid bismaer-wordum scandlice gréte, scilling agelde ṭhám ṭhe ṭhaet flet áge, and VI. scill. ṭhám ṭhe he ṭhaet word tó-gecwaéde, and cyninge XII. scill. forgelde.

12. Gif man othrum steóp asette, ṭhaér menn drincon búton scylde an eald-riht, scill. agelde ṭhám ṭhe ṭhaet flet áge, and VI. scill. ṭhám ṭhe man ṭhane steóp aset, and cyninge XII. scill.

13. Gif man waepn abregde ṭhaér menn drincon, and ṭhaér man nán yfel ne déth; scilling ṭhám ṭhe ṭhaet flet áge, and cyninge XII. scill.

14. Gif ṭhaet flet geblódgad wyrthe, forgylde ṭhám men his mund-byrd, and cyninge L. scill.

15. Gif man cuman feorme III. niht an his ágenum háme, ceáp-man oththe otherne ṭhe síe ofer mearce cumen, and hine ṭhónne his méte féde, and he ṭhónne áenigum men yfel gedó, se mann ṭhane otherne aet rihte gebrenge, oththe riht for-wyrce.

16. Gif Cantwara áenig in Lunden-wic feóh gebycge, haebbe him ṭhónne twégen oththe ṭhreó unfacne ceorlas tó gewitnesse, oththe cyninges wic-geréfan. Gif hit man eft aet ṭhám men in Cent aet-fó, ṭhónne táeme he, tó wice tó cynges sele, tó ṭhám men ṭhe him sealde, gif he ṭhane wite, and aet ṭhám teáme gebrengan maege; gif he ṭhaet ne maege, gecythe ṭhónne in weofode, mid his gewitena ánum, oththe mid cyninges wic-geréfan, ṭhaet he ṭhaet feóh undeornunga his cuthan ceápe in wice gebóhte, and him man ṭhónne his weorth agefe; gif he ṭhónne ṭhaet ne maege gecythan mid rihtre canne, láete ṭhónne án, and se ágend tó-fó.

INES DOMAS.

KING INE'S LAWS.

Ic, Ine, mid Godes gife West-Seaxena Cyning, mid geṭheáhte and mid láre Cénredes mines faeder, and Heddes mines biscopes, and Eorcenwaldes mines biscopes, mid eallum mínum ealdormannum, and ṭhám yldestan witum mínre ṭheóde, and eác micelre gesamnunge Godes ṭheowa, wáes smeágende be ṭháere háele úrra sawla, and be ṭhám stathole úres ríces; ṭhaette riht áew and rihte cynedómas ṭhurh úre folc gefaestnode and getrymede wáeron; ṭhaette náenig ealdormanna, ne us under-geṭheodedra, aefter-ṭhám wáere awendende ṭhás úre dómas.

BE GODES THEOWA REGOLE.

OF THE RULE OF GOD'S SERVANTS.

1. Aerest, we bebeódath ṭhaette Godes ṭheowas heora

riht-regol on riht healdon. Aefter-thám, we bebeódath thaette ealles folces áew and dómas thus síen gehealdene:

BE CILDUM.
OF CHILDREN.

2. Cild binnan thritigum nihta síe gefullod. Gif hit swá ne síe, XXX. scill. gebéte. Gif hit thónne síe dead búton fulluhte, gebéte he hit mid eallum thám the he áge.

BE SUNNAN-DAEGES WEORCUM.
OF SUNDAY WORKINGS.

3. Gif theow-man wyrce on Sunnan-daeg be his hláfordes háese, síe he freó; and se hláford gesylle XXX. scill. tó wíte. Gif thónne se theowa bútan his gewitnesse wyrce, thólie his hýde, oththe hýd-gyldes. Gif thónne se frígea thý daege wyrce búton his hláfordes háese, thólie his freótes, oththe sixtig scillingas; and preost síe twý-scyldig.

BE STALE.
OF STEALING.

7. Gif hwá stalige, swá his wíf hit nyte, and his bearn, gesylle LX. scill. tó wíte. Gif he thónne stalige on gewitnesse ealles his hiredes, gangon híe ealle on theowet. X. wintra cniht maeg beón thýfthe gewita.

BE GEFANGENUM THEOFUM.
OF THIEVES SEIZED.

12. Gif theóf síe gefangen, swelte he deathe, oththe his líf be his wére man alýse.

BE FORSTOLENUM FLAESCE.
OF STOLEN FLESH.

17. Se-the forstolen flaesc findeth and gedyrneth, gif he dear, he mót mid áthe gecythan thaet he hit áge. Se-tho hit ofspýrath, he áh thaet meld-feóh.

BE FEORRAN CUMENUM MEN BUTAN WEGE GEMETTUM.
OF A MAN COMING FROM AFAR FOUND OUT OF THE HIGHWAY.

20. Gif feorcund mann, oththe fremed, bútan wége geond wudu gange, and ne hrýme, ne horn bláwe, for ṭheóf he bíth tó próſianne, oththe tó sleánne, oththe tó alýsanne.

BE FUNDENES CILDES FOSTRE.
OF FOSTERING A FOUNDLING.

26. Tó fundenes cildes fostre, ṭhy forman geáre, gesylle man VI. scill.; ṭhý aefterran, twelf; ṭhý ṭhriddan, XXX.; siththan, be his wlíte.

BE THEOF-SLIHTE; THAET HE THAET MOTE ÁTHE GECYTHAN.
OF SLAYING A THIEF; THAT HE THAT MUST PROVE ON OATH.

35. Se-ṭhe ṭheóf slíhth, he mót áthe gecythan ṭhaet he hine fleóndne for ṭheóf sloge, and ṭhaes deadan maégas him swerian unceáses áth. Gif he hit ṭhónne dyrne, and síe eft yppe, ṭhónne forgylde he hine.

BE THEOFES ONFANGE, AND HINE MAN THONNE FORLAETE.
OF TAKING A THIEF, AND THEN LETTING HIM GO.

36. Se-ṭhe ṭheóf geféhth, oththe him man gefangenne agyfth, and he hine ṭhónne alaéte, oththe ṭhá ṭhýfthe gedyrne, forgylde ṭhone ṭheóf be his wére. Gif he ealdorman síe, ṭhólie his scýre, búton him cyning árian wille.

BE THAM-THE RIHT-GESAMHIWAN BEARN HAEBBON, AND THONNE SE WER GEWITE.
IN CASE LAWFULLY MARRIED PERSONS HAVE A CHILD, AND THEN THE HUSBAND DIE.

38. Gif ceorl and his wíf bearn haebbon gemaéne, and fere se ceorl forth, haebbe seó modor hire bearn and féde; agyfe hire man VI. scill. tó fostre; cú on sumera, oxan on wintra. Healdon ṭhá maégas ṭhone frum-stól oth-ṭhaet hit gewintred síe.

BE CEORLES WEORTHIGE.
OF A CEORL'S CLOSE.

40. Ceorles weorthig sceal beón wintres and sumeres

betýned. Gif he bíth untýned, and receth his neáh-gebúres ceáp in on his ágen geát, náh he aet þám ceápe nán-wuht; adrífe hine út, and þólie þone aef-wyrdlan.

BE CEORLES GAERS-TUNE.
OF A CEORL'S MEADOW.

42. Gif ceorlas gaers-tún haebbon gemǽnne, oththe other gedál-land tó týnanne, and haebbon sume getýned heora dǽl, sume naebbon, and eton ceáp heora gemǽnan aeceras oththe gaers; gán þá þónne þe þaet geát ágon, and gebéton þám othrum, þe heora dǽl getýned haebbon, þone aef-wyrdlan þe þǽr gedón síe, and abidden him aet þám ceápe swylc riht swylce hit cyn síe. Gif þónne hrýthera hwylc síe þe hegas brece, and gá in gehwǽr, and se hit nolde gehealdan se hit ágе, oththe ne maege; nime se-þe hit on his aecere gemete and ofsleá, and nime se ágen-fríga his fel and flaesc, and þólie þaes othres.

BE WUDU-BAERNETE.
OF WOOD-BURNING.

43. Þónne man beám on wuda forbaerne, and weorthe yppe on þone þe hit dyde, gylde he full-wíte; gesylle LX. scill., forþám-þe fýr bíth þeóf. Gif man afylle on wuda wel-manige treowa, and wyrth eft undyrne, forgylde III. treowu, aelc mid XXX. scill. Ne þearf he heora má gyldan, wǽre heora swá fela swá heora wǽre; forþón seó aecs bíth melda, nalles þeóf.

BE GEHWELCES CEAPES ANGELDE.
OF THE 'ANGYLD' OF ALL KINDS OF CATTLE.

56. Gif man hwylcne ceáp gebycge, and he þónne onfinde him hwylce unhǽle on binnon XXX. nihta, þónne weorpe þone ceáp tó handa, oththe swerige þaet he him nán facn on nyste, þá he hine him sealde.

AELFREDES DOMAS.

THE LAWS OF KING ALFRED.

. . . Ic, ṭhá, Aelfred, Cyning, ṭhás tógaedere gegaderode, and awrítan het manige ṭhára ṭhe úre fore-gengan heoldon, ṭhá-ṭhe me lícodon; and manige ṭhára ṭhe me ne lícodon, ic awearp mid mínra witena geṭheáhte, and on othre wísan bebeád tó healdanne; forṭhám ic ne dorste geṭhristlǽcan ṭhára mínra awiht feala on gewrit settan, forṭhám me wǽs uncuth hwaet ṭhaes ṭhám lícian wolde ṭhe aefter us wǽron. Ac ṭhá ṭhe ic gemette, aṭher-oththe on Ines daege mínes mǽges, oththe on Offan, Myrcena Cyninges, oththe on Aethelbryhtes, ṭhe ǽrest fulluht onfeng on Angel-cynne, ṭhá ṭhe me rihtoste ṭhúhton, ic ṭhá hér-on gegaderode, and ṭhá othre forlet.

Ic, ṭhá, Aelfred, West-Seaxna Cyning, eallum mínum witum ṭhás ge-eówde, and hí ṭhá cwǽdon ṭhaet him ṭhaet lícode eallum tó healdanne.

BE ATHUM AND BE WEDDUM.

OF OATHS AND OF 'WEDS.'

1. Aet ǽrestan we lǽrath, ṭhaet maest ṭhearf is ṭhaet aeghwylc mann his áth and his wed waerlice healde. Gif hwá tó hwaethrum ṭhissa genyd síe on-wóh, oththe tó hláford-searwe, oththe tó ǽnigum unrihtum fultume; ṭhaet is ṭhónne rihtre tó aleóganne ṭhonne tó gelǽstanne. Gif he ṭhónne ṭhaes weddie ṭhe hym riht síe tó gelǽstanne and ṭhaet aleóge, sylle mid eáthmódum his waepnu and his ǽhta his freóndum tó gehealdanne, and beó feowertig nihta on carcerne on cyninges túne: ṭhrowige ṭhaer swá biscop him scrífe; and his mǽgas hine fédon, gif he-self méte naebbe. Gif he mǽgas naebbe, oththe ṭhone méte naebbe, féde cyninges geréfa hine. Gif hine man tó-genýdan scyle, and he elles nylle, gif hine man gebinde, ṭhólige his waepna and his yrfes. Gif hine man ofsleá,

licgge he orgylde. Gif he út-othfleó ǽr ṭhám fyrste, and hine man gefó, sie he feowertig nihta on carcerne swá he ǽr sceolde. Gif he ṭhónne lósige, sie he aflymed and sie amaénsumod of eallum Cristes ciricum. Gif ṭhaér ṭhónne other mennisc borh sie, béte ṭhone borh-bryce swá him riht wísie, and ṭhone wed-bryce, swá him his scrift scrífe.

BE CIRICENA SOCNUM.

OF CHURCH-'SOCNS.'

2. Gif hwá ṭhára mynster-háma hwylcne, for hwylcre scylde, geséce, ṭhe cyninges feorm tó-belimpe, oththe otherne freóne hyred ṭhe ár-wyrthe sie, áge he ṭhreóra nihta fyrst him tó gebeorganne, búton he ṭhingian wille. Gif hine man on ṭhám fyrste ge-yflige mid slege, oththe mid bende, oththe ṭhurh-wúnde, béte ṭhára aeghwylc mid rihte ṭheódscipe, ge mid wére ge mid wíte; and ṭhám híwum hund-twelftig scill., ciric-frithes tó bóte; and naebbe his ágne forfangen.

BE NUNNAN HAEMEDE.

OF FORNICATION WITH A NUN.

8. Gif hwá nunnan of mynstre út-alaéde bútan cyninges lýfnesse oththe biscopes, gesylle hund-twelftig scill., healf cyninge, healf biscope, and ṭhaére cirican hláforde ṭhe ṭhá nunnan áge. Gif heó leng libbe ṭhonne se-ṭhe hí út-laeddé, nage heó his yrfes awiht. Gif heó bearn gestrýne, naebbe ṭhaet ṭhaes yrfes ná máre ṭhonne seó modor. Gif hire bearn man ofsleá, gylde cyninge ṭhára medren-maégа daél; faedren-maégum heora daél man agife.

BE WUDA BAERNETE.

OF THE BURNING OF WOOD.

12. Gif man othres wudu baerneth oththe heáweth un-alýfedne, forgylde aelc greát treow mid V. scill., and siththan, aeghwylc, sie swá fela swá heora sie, mid V. paeningum, and XXX. scill. tó wíte.

BE DUMBRA MANNA DAEDUM
OF DUMB MEN'S DEEDS.

14. Gif man síe dumb oththe deáf geboren, ṭhaet he ne maege his synna onsecgan ne andettan, béte se faeder his misdáeda.

BE-THAM GIF MAN OF MYRAN FOLAN ADRIFTH OTHTHE CUS CEALF.
IN CASE ANY ONE DRIVE OFF A MARE'S FOAL OR A COW'S CALF.

16. Gif man cú oththe stód-mýran forstele, and fólan oththe cealf of-adrífe, forgylde mid scill., and ṭhá moder be heora weorthe.

BE PREOSTA GEFEOHTE.
OF THE FIGHTING OF PRIESTS.

21. Gif preost otherne mann ofsleá, weorpe man tó handa eall ṭhaet he him hámes bóhte, and hine biscop onhádige: ṭhónne hine man of ṭhám mynstre agyfe, búton se hláford ṭhone wér fore-ṭhingian wille.

BE HUNDES SLITE.
OF TEARING BY A DOG.

23. Gif húnd mann to-slíte oththe abíte, aet forman misdáede, gesylle VI. scill., gif he him méte sylle; aet aefterran cyrre, XII. scill.; aet ṭhriddan, XXX. scill. Gif aet ṭhissa misdáeda hwylcere se húnd lósige, gá ṭheós bót hwaethere forth. Gif se húnd má misdáeda gewyrce, and he hine haebbe, béte be fullum wére, swá dolh-bóte swá he wyrce.

BE NEATENA MISDAEDUM.
OF MISDEEDS BY CATTLE.

24. Gif neát mann gewúndige, weorpe ṭhaet neát tó handa, oththe fore-ṭhingie.

BE BOC-LANDUM.
OF 'BOC-LANDS.'

41. Se mann se-ṭhe bóc-land haebbe, and him his máegas

leáfdon, ṭhónne setton we ṭhaet he hit ne móste syllan of his maég-byrig, gif ṭhaér bíth gewrit oththe gewitnes ṭhaet hit ṭhára manna forbod waére ṭhe hit on fruman gestrýndon, and ṭhára ṭhe hit him sealdon, ṭhaet he swá ne móte; and ṭhaet ṭhónne on cyninges and on biscopes gewitnesse gerecce man, beforan his maégum.

BE FAEHTHUM.
OF FEUDS.

42. Eác we beódath: se mann se-ṭhe his gefán hám-sittendne wite, ṭhaet he ne feóhte aerṭhám-ṭhe he him rihtes bidde. Gif he maegnes haebbe ṭhaet he his gefán beríde, and hine inne besitte, gehealde hine VII. niht inne, and hine on ne feóhte, gif he inne geṭhólian wille; and ṭhónne ymb VII. niht, gif he wille on hand gán, and his waepnu syllan, gehealde hine XXX. nihta gesúndne, and hine his maégum gebódie and his freóndum. Gif he ṭhónne cirican ge-yrne, sie ṭhónne be ṭhaére cirican áre, swá we aér bufan cwaédon. Gif he ṭhónne ṭhaes maegenes ne haebbe ṭhaet he hine inne besitte, ríde tó ṭhám ealdormen, and bidde hine fultumes. Gif he him fultumian ne wille, ríde tó cyninge aér he feóhte. Eác-swylce gif man becume on his gefán, and he hine aér hám-faestne ne wite; gif he wille his waepnu syllan, hine man gehealde XXX. nihta, and hine his freóndum gecythe; gif he ne wille his waepnu syllan, ṭhónne mót he feóhtan on hine. Gif he wille on hand gán, and his waepnu syllan, and hwá ofer ṭhaet on hine feóhte, gylde swá wér swá wúnde, swá he gewyrce, and wíte, and haebbe his maég forworht. Eác we cwethath ṭhaet man móte mid his hláforde feóhtan orwíge, gif man on ṭhone hláford feóhte; swá mót se hláford mid ṭhý men feóhtan. Aefter ṭhaére ilcan wísan man mót feóhtan mid his geborene maége, gif hine man on-wóh onfeóhteth, búton with his hláforde; ṭhaet we ne lýfath. And man mót feóhtan orwíge, gif he gemeteth otherne aet his aéwum

wífe betýnedum durum oththe under ánre reón, oththe aet his déhter áewum-borenre, oththe aet his swuster áewum-borenre, oththe aet his meder ṭhe wáere tó áewum wífe forgifen his faeder.

AETHELSTANES DOMAS.

THE LAWS OF KING AETHELSTAN.

I.

BE MYNETERUM.

OF MONEYERS.

14. Ṭhridda: ṭhaet án mynet sý ofer eall ṭhaes cynges anweald, and nán mann ne mynetige bútan on porte. And gif se mynetere fúl wurde, sleá man of ṭhá hand ṭhe he ṭhaet fúl mid worhte, and sette uppan ṭhá mynet-smiththan: and gif hit ṭhónne tyhtle sý, and he hine ládian wille; ṭhónne gá he tó ṭhám hatan ísene, and ládige ṭhá hand mid ṭhe man tyhth ṭhaet he ṭhaet facen mid worhte. And gif he on ṭhám ordále fúl wurthe, dó man ṭhaet ilce swá hit áer beforan cwáeth.

On Cantwara-byrig VII. myneteras, IV. ṭhaes cynges, and II. ṭhaes biscopes, I. ṭhaes abbodes.

Tó Hrófe-ceastre III.; II. ṭhaes cynges, and I. ṭhaes biscopes.

Tó Lunden-byrig VIII.

Tó Winta-ceastre VI.

Tó Láewe II.

Tó Haestinga-ceastre I.

Other tó Cisse-ceastre.

Tó Hám-túne II.

Tó Waer-háme II.

Tó Exe-ceastre II.

Tó Sceaftes-byrig II.

Elles, tó ṭhám othrum burgum I.

IV.

DOM BE HATAN ISENE AND WAETRE.
DOOM CONCERNING HOT IRON AND WATER.

7. And of ṭhám ordále we bebeódath Godes bebodum, and ṭhaes arceb., and ealra biscopa: ṭhaet nán mann ne cume innon ṭhaére cyrican siththan man ṭhaet fýr in-byrth, ṭhe man ṭhaet ordál mid haétan sceal, búton se maesse-preost, and se-ṭhe ṭhaér-tó gán sceal; and beó ṭhaér gemetne nygon fét of ṭhám stacan tó ṭhaére mearce, be ṭhaes mannes fótum ṭhe ṭhaér-tó gaéth. And gif hit ṭhónne waeter sý, haéte man hit oth hit hleówe tó wylme, and sý ṭhaet al-faet ísen oththe aeren, leáden oththe laémen. And gif hit ánfeald tyhtle sý, dufige seó hand aefter ṭhám stáne oth ṭhá wriste; and gif hit ṭhrýfeald sý, oth ṭhone elbogan. And ṭhónne ṭhaet ordál geáro sý, ṭhónne gán twégen menn inn of aegṭhre healfe; and beón hig án-raede ṭhaet hit swá hat sý swá we aér cwaédon. And gán inn emn-fela manna of aegṭhre healfe, and stande on twá healfa ṭhaes ordáles andlang ṭhaére cyrican; and ṭhá beón ealle faestende, and fram heora wife gehealdene ṭhaére nihte; and sprenge se maesse-preost hálig-waeter ofer hig ealle, and heora aelc abyrige ṭhaes hálig-waeteres, and sylle heom eallum cyssan bóc and Cristes róde-tácn; and ná bette nán mann ṭhaet fýr ná leng ṭhonne man ṭhá hálgunge onginne; ac licge ṭhaet ísen uppan ṭhám glédan oth ṭhá aeftemestan Collectum; lecge hit man sythth-an uppan ṭhám stapelan; and ne sý ṭhaér nán other spaec inne búton ṭhaet hig biddon God Aelmihtigne georne ṭhaet he ṭhaet sótheste geswytelie. And gá he tó; ṭhaet in-seglige man ṭhá hand, and sette man ofer ṭhone ṭhriddan daeg, swá-hwaether-swá heó beó fúl swá claén binnan ṭhám insegle. And se-ṭhe ṭhás láge abrece, beó ṭhaet ordál on him forad, and gylde ṭhám cyninge CXX. scill. tó wíte.

EADMUNDES DOMAS.

THE LAWS OF KING EDMUND.

BE WIFMANNES BEWEDDUNGE.

OF BETROTHING A WOMAN.

1. Gif man maeden, oththe wíf weddian wille, and hit swá hire and freóndum gelícige, ṭhónne is riht ṭhaet se brýd-guma, aefter Godes rihte, and aefter woruld-gerysnum, áerest beháte and on wedde sylle ṭhám mannum ṭhe hire for-sprecan synd, ṭhaet he on ṭhá wísan hire geórnige, ṭhaet he hý aefter Godes rihte healdan wille, swá wer his wíf sceal, and aborgion his frýnd ṭhaet.

2. Aefter-ṭhám, is tó witanne hwám ṭhaet foster-leán gebyrige: weddige se brýd-guma eft ṭhaes; and hit aborgion his frýnd.

3. Ṭhónne, syththan, cythe se brýd-guma hwaes he hine ge-unne with-ṭhám-ṭhe heó his willan geceóse, and hwaes he hire ge-unne gif heó leng sý ṭhonne he.

4. Gif hit swá geforword bíth, ṭhónne is riht ṭhaet heó sý healfes yrfes wyrthe, and ealles, gif hý cild gemáeno haebbon, búte heó eft wer ceóse.

5. Trymme he eall mid wedde ṭhaet-ṭhaet he beháte; and aborgion frýnd ṭhaet.

6. Gif hý ṭhónne aelces ṭhinges sám-máele beón, ṭhónne fón máegas tó, and weddian heora máegan tó wífe, and tó riht-life, ṭhám ṭhe hire gýrnde, and fó tó ṭhám borge se-ṭhe ṭhaes weddes waldend sý.

7. Gif hý man ṭhónne út of lande láedan wille on othres ṭhegnes land, ṭhónne bíth hire raed ṭhaet frýnd ṭhá forword habbon ṭhaet hire man nán wóh tó ne dó, and gif heó gylt gewyrce, ṭhaet hý móton beón bóte nyhst, gif heó naefth of hwám heó béte.

8. Aet ṭhám giftan sceal maesse-preost beón mid rihte, se sceal mid Godes bletsunge heora gesamnunge gederian on ealle gesúndfulnesse.

9. Wel is eác tó warnianne, ṭhaet man wite, ṭhaet hý ṭhurh maég-sibbe tó gelange ne beón; ṭhe-laes-ṭhe man eft twaéme ṭhaet man aér awóh tósomne gedydon.

CNUTES DOMAS.

THE LAWS OF KING CANUTE.

1. *Ecclesiastical.*

This is seó geraednys ṭhe Cnút, Cyning, ealles Englalandes Cyning, and Déna Cyning, and North-wígena Cyning, mid his witena geṭheáhte, geraedde, Gode tó lófe and him-sylfum tó cyne-scipe and tó ṭhearfe; and ṭhaet waés on ṭhaére hálgan mid-wintres tíde on Wintan-ceastre.

DE DEO, RELIGIONE, ET REGE DEBITE COLENDIS.

1. Ṭhaet is ṭhónne aérest, ṭhaet hí, ofer ealle othre ṭhing aénne God aefre woldan lufian and wurthian, and aénne Crístendóm án-raedlice healdan, and Cnút, Cyning, lufian mid rihtan getrýwthan.

EXHORTATIO AD ECCLESIASTICOS, UT SANCTE VIVANT.

6. And we willath ṭhaet aelces hádes menn georne gebugan, aelc tó ṭhám rihte ṭhe him tó-gebyrige; and huru-ṭhinga, Godes ṭheowas, bisceopas and abbodas, munecas and mynecena, canonicas and nunnan, tó rihte gebugan, and regollice libban, and daeges and nihtes, oft and gelóme, clypian tó Críste, and for eall Crísten folc ṭhingian georne. And ealle Godes ṭheowas we biddath and laérath, and huru-ṭhinga sacerdas, ṭhaet hí Gode hýran, and claénnesse lúfian, and beorgian heom-sylfum with Godes ýrre, and with ṭhone weallendan bryne ṭhe weallath on helle. Full georne hí witan, ṭhaet hí nágon mid rihte ṭhurh haémed-

þing wífes gemánan; and se-þe þaes geswican wille, and clǽennesse healdan, haebbe he Godes mildse, and tó woruld-wurthscipe, sí he þegen-láge wyrthe. And aeghwylc Crísten mann eác, for his Drihtnes ege, unrihthǽmed georne forbuge, and godcunde láge rihtlice healde.

DE CONJUGIIS PROHIBITIS.

7. And we lǽrath and biddath, and on Godes naman beódath, þaet ǽnig Crísten mann binnan VI. manna sibfaece on his ágenan cynne aefre ne gewífie; ne on his mǽges láfe þe swá neáh sib wǽre; ne on þaes wífes neód-mágan þe he-sylf ǽr haefde; ne on his gefaederan, ne on gehálgodre nunnan, ne on alǽtenre ǽnig Crísten mann aefre ne gewífige, ne ǽnige forligru ahwǽr ne begange; ne ná má wífa þonne án haebbe, and þaet beó his beweddode wíf; ac beó bé þǽre ánre þá-hwíle-þe heó libbe, se-þe wille Godes láge gýman mid rihte, and with helle bryne beorgan his sawle.

DE DEI JURIBUS, FESTIS, ET JEJUNIIS CONSERVANDIS.

14. And ealle Godes gerihta fyrthrige man georne, eallswá hit þearf is. And freólsas and faestena healde man rihtlice, and healde man aelces Sunnan-daeges freólsunge fram Saeternes-daeges nóne oth Monan-daeges lihtunge, and aelcne otherne maesse-daeg swá he beboden beó.

DE DIE DOMINICO.

15. And Sunnan-daeges cýpunge we forbeódath eác eornostlice, and aelc folc-gemót, búton hit for mycelre neód-þearfe sí; and huntath-fara, and ealra woruldlicra weorca on þám hálgan daege geswice man georne.

PIA EXHORTATIO AD CONFESSIONEM ET POENITENTIAM.

18. And we biddath, for Godes lufan, þaet aelc Crísten mann understande georne his ágene þearfe; forþám ealle

we sceolan ǽnne tíman gebídan, ṭhónne us waére leófre ṭhonne eall ṭhaet on middan-earde is, ṭhaet we aworhtan, ṭhá-hwíle-ṭhe we mihtan, georne Godes willan: ac ṭhónne we sceolan habban ánfeald leán ṭhaes ṭhe we on lífe ǽr geworhtan, wá ṭhám ṭhónne ṭhe ǽr ge-eárnode helle wíte! Ac uṫan swithe georne fram synnum gecyrran, and úre aelc his misdǽeda úrum scriftum geornlice andettan, and aefre geswican, and geornlice bétan; and úre aelc othrum beóde ṭhaet we willan ṭhaet man us beóde: ṭhaet is rihtlic dóm and Gode swithe gecweme, and se býth swithe gesaelig ṭhe ṭhone dóm gehylt; forṭhám God Aelmihtig us ealle geworhte, and eft deópum ceápe gebóhte, ṭhaet is, mid his ágenum lífe ṭhe he for us eallum sealde.

AD EUCHARISTIAM ET PROBITATEM.

19. Ac aeghwylc Crísten mann dó swá him ṭhearf is; gýme his Crístendómes georne, and geárwige hine eác tó húsel-gange huru ṭhriwa on geáre; gehwá hine-sylfne, ṭhe his ágene ṭhearfe wille understandan, swá-swá him ṭhearf sí. And word and weorc freónda gehwylc fádige mid rihte, and áth and wedd waerlice healde, and aeghwylc unriht aweorpe man georne of ṭhissum earde, ṭhaes-ṭhe man dón maege; and lufige man Godes riht heónon-forth georne wordes and dǽede; ṭhónne wurthe us eallum Godes mildse ṭhe geáruwre.

AD FIDELITATEM ERGA DOMINUM.

20. Utan dón eác georne swá we gyt laéran willath; utan beón á úrum hláforde holde and getrýwe, and aefre eallum mihtum his wurthscipe raéran, and his willan gewyrcan; forṭhám eall ṭhaet we aefre for riht-hláford-hylde dóth, eall we hit dóth us-sylfum tó mycelre ṭhearfe; forṭhám ṭhám býth witodlice God hold ṭhe býth his hláforde rihtlice hold: and eác áh hláforda gehwylc ṭhaes for-mycle ṭhearfe ṭhaet he his menn rihtlice healde.

AD DEUM EX INTIMIS COLENDUM, ET FIDEM.

21. And ealle Crístene menn we lǽrath swithe georne ṭhaet hí inweardre heortan aefre God lufian, and rihtne Crístendóm geornlice healdan, and godcundan láreowan geornlice hýran, and Godes lára and lága smeágan and spýrian, oft and gelóme, him-sylfum tó ṭhearfe.

UT ORATIONEM DOMINICAM ET SYMBOLUM CALLEANT.

22. And we lǽrath, ṭhaet aelc Crísten mann geleornige ṭhaet he huru cunne rihtne geleáfan ariht understandan, and Páter-Noster and Crédan geleornian: forṭhám mid ṭhám othrum sceal aelc Crísten mann hine tó Gode gebiddan, and mid ṭhám othrum geswutelian rihtne geleáfan. Crísṫ-sylf sang Páter-Noster ǽrest, and ṭhaet gebed his leornung-cnihtum táehte; and on ṭhám godcundan gebede sýn VII. gebedu. Mid-ṭhám se-ṭhe hit inweardlice gesingth, he ge-aerendath tó Gode-sylfum ymbe aefre aelce neóde ṭhe man beṭhearf, athor-oththe for ṭhissum life oththe for ṭhám tóweardan. Ac hú maeg ṭhónne aefre ǽnig mann hine inweardlice tó Gode gebiddan, búṭan he on God haebbe inweardlice sóthe lufe and rihtne geleáfan: forṭhám he náh aefter forth-sithe, mid Crístenra manna gemánan, ne on gehálgedan líc-túne tó restanne, oththe hér on life húsles beón wyrthe. Ne he ne býth wel Crísten ṭhe ṭhaet geleornian nele, ne he náh mid rihte othres mannes tó onfónne aet fulluhte, ne aet bisceopes handa ṭhe má, ǽr he hit geleornige ṭhaet he hit wel cunne.

UT EXITIALIA FUGIANT.

23. And we lǽrath, ṭhaet man with heálice synna and with deoflice dǽda scýlde swithe georne on aeghwylcne tíman; and béte swithe georne be his scriftes geṭheáhte, se-ṭhe ṭhurh deofles scýfe on synna befealle.

ET INTER HAEC STUPRUM.

24. And we láerath, ṭhaet man with fúlne gálscipe, and with unriht-háemed, and with aeghwylcne áew-bryce warnige symle.

UT CAVEANT SIBI DE TREMENDO JUDICIO.

25. And we láerath eác georne manna gehwylcne, ṭhaet he Godes ege haebbe symle on his gemynde, and daeges and nihtes, forhtige for synnum, dóm-daeg ondráede, and for helle agríse, and aefre him gehende ende daeges wéne.

UT EPISCOPI ET SACERDOTES FIDE OBEANT OFFICIA.

26. Bisceopas syndan býdelas, and Godes láge láreowas, and hí sceolan bódian and bysnian georne godcunde ṭhearfe; gýme se-ṭhe wille: forṭhám wác býth se hyrde funden tó heorde, ṭhe nele ṭhá heorde ṭhe he healdan sceal mid hreáme bewerian, bútan he elles maege, gif ṭhaér hwylc ṭheód-sceátha sceáthian onginneth. Nis nán swá yfel sceátha swá is deofol-sylf; he býth á ymbe ṭhaet án, hú he on manna saulum maest gesceáthian maege. Ṭhónne mótan ṭhá hyrdas beón swithe wácore, and geornlice clypigende, ṭhe with ṭhone ṭheód-sceáthan folce sceolan scýldan; ṭhaet syndan bisceopas and maesse-preostas, ṭhe godcunde heorda bewarian and bewerian sceolan mid wíslican láran, ṭhaet se wód-freca were-wulf tó swythe ne slíte, ne tó fela ne abíte of godcundre heorde: and se-ṭhe oferhogie ṭhaet he Godes bódan hlyste, haebbe him gemáene ṭhaet with God-sylfne. Aa sí Godes nama écelice gebletsod, and lóf him and wuldor and wurthmynd symle aefre tó worulde. Amen.

2. *Secular.*

This is ṭhónne seó woruldcunde geraednys ṭhe ic wille mid mínan witena-raede ṭhaet man healde ofer eall Engla-land.

DE JUSTITIA EFFERENDA.

1. Ṭhaet is ṭhónne aerest, ṭhaet ic wille ṭhaet man rihte lága up-aráere, and aeghwylce unlága georne afylle, and ṭhaet man aweódige and awyrtwalige aeghwylc unriht, swá man geornost maege, of ṭhissum earde, and aráere up Godes riht; and heónan-forth láete manna gehwylcne, ge earmne ge eádigne, folc-rihtes wyrthne beón, and him man rihte dómas déme.

DE MISERICORDIA EXHIBENDA IN JUDICIO.

2. And we láerath, ṭhaet ṭheáh hwá agylte and hine-sylfne deópe forwyrce, ṭhónne gefádige man ṭhá steóre swá hit for Gode sý gebeorhlic and for worulde aberendlic; and geṭhence swythe georne se-ṭhe dómes geweald áge, hwaes he-sylf gýrne, ṭhónne he ṭhus cwethe: *Et dimitte nobis debita nostra, sicut et nos dimittimus.* And we beódath ṭhaet man Crístene menn, for ealles tó lytlum, huru tó deathe ne forraede; ac elles geraedé man frithlice steóra folce tó ṭhearfe and ne forspille for lytlum Godes hand-geweorc and his ágenne ceáp ṭhe he deóre gebóhte.

DE CHRISTIANO NON VENDENDO EXTRA REGNUM.

3. And we beódath, ṭhaet man Crístene menn ealles tó swythe of earde ne sylle, ne on háethendóme huru ne gebringe; ac beorge man georne, ṭhaet man ṭhá sawla ne forfare ṭhe Crist mid his ágenum life gebóhte.

DE SAGIS, SORTILEGIS, ETC. EJICIENDIS.

4. And we beódath, ṭhaet man eard georne cláensian

aginne on aeghwylcan ende, and mánfulra dǽda aeghwǽr geswice: and gif wiccan oththe wigleras, morth-wyrhtan oththe hór-cwenan, ahwǽr on lande wurthan agytene, fyse hí man georne út of ṭhissan earde; oththe on earde forfare hí mid-ealle, búton hí geswican and ṭhe deópor gebétan.

And we beódath, ṭhaet withersacan and útlágan Godes and manna of earde gewítan, búton hí gebugan and ṭhe geornor gebétan: and ṭheófas and ṭheód-sceáthan tó tíman forwurthan, búton hí geswican.

BE HAETHENSCIPE.—DE GENTILIUM SUPERSTITIONIBUS ABOLENDIS.

5. And we forbeódath eornostlice aelcne hǽthenscipe: hǽthenscipe býth ṭhaet man ídola weorthige; ṭhaet is, ṭhaet man weorthige hǽthene godas, and sunnan oththe monan, fýr oththe flód, waeter-wyllas oththe stánas, oththe aeniges cynnes wudu-treowa; oththe wicce-craeft lufigé, oththe morth-weorc gefremme on ǽnige wísan; oththe on hlote, oththe on fyrhte; oththe on swylcra gedwimera ǽnig ṭhing dreoge.

DE HOMICIDIS, PERJURANTIBUS, ET MOECHANTIBUS.

6. Man-slagan and mán-sworan, hád-brecan and ǽw-brecan gebugan and gebétan, oththe of cyththe mid synnan gewítan.

DE COHIBENDIS ASSENTATORIBUS.

7. Liceteras and leógeras, ryperas and reáferas Godes graman habban, búton hí geswican and ṭhe deópor gebétan; and se-ṭhe wille eard rihtlice cláensian, and unriht alecgan, and rihtwisnysse lufian, ṭhónne mót he georne ṭhyllices stýran, and ṭhyllic ascunian.

BE FEOS-BÒTE.—DE PACE TUENDA ET MONETA CORRIGENDA.

8. Utan eác ealle ymbe frithes-bóte and feós-bóte smeá-

gan swithe georne: swá ymbe frithes-bóte, swá þám bondan sí selost, and þám þeófan sí láthost: and swá ymbe feós-bóte þaet án mynet gange ofer ealle þás þeóde, bútan aelcon false, and þaet nán mann ne forsace; and se-þe ofer þis fals wyrce, þólige þaéra handa þe he þaet fals mid worhte, and he hí mid nánum þingum ne gebicge, ne mid golde ne mid seolfre: and gif man þónne þone geréfan teó, þaet he bé his leáfe þaet fals worhte, ládige hine mid þrýfealdre láde: and gif seó lád þónne berste, habbe þone ilcan dóm þe se-þe þaet fals worhte.

DE JUSTO PONDERE.

9. And geméta and gewíhta rihte man georne, and aelces unrihtes heónon-forth geswice.

DE INSTAURATIONE OPPIDORUM ET PONTIUM.

10. And burh-bóta, and bricg-bóta, and scip-forthunga, aginne man georne, and fyrdunga eác-swá á þónne þearf sí for gemáenelicre neóde.

DE CONSILIIS AD UTILITATEM REIPUBLICAE PERTINENTIBUS.

11. And smeáge man symle, on aeghwylce wísan, hú man fyrmest maege raed aredian þeóde tó þearfe, and rihtne Crístendóm swythost araéran, and aeghwilce unlága georнost afyllan: forþám þurh þaet hit sceal on earde gódian tó áhte þaet man unriht alecge, and rihtwísnesse lufige, for Gode and for worulde. Amen.

DE POENA CONVITIATORUM.

16. And se-þe otherne mid wóh for-secgan wille, þaet he athor-oththe feó oththe feorme þe wyrsa sí, gif þónne se other þaet ge-unsóthian maege þaet him man onsecgan wolde, sí he his tungan scyldig, búton he hine mid his wére forgylde.

BE NAME.—NE ALIUM INTRA SATRAPEM COERCEAT.

19. And ne nime nán mann náne name, ne innan scíre ne út of scíre, ǽr man haebbe ṭhriwa on hundrede his rihtes gebeden. Gif he aet ṭhám ṭhriddan cyrre nán riht naebbe, ṭhónne fare he feórthan sithe tó scír-gemóte, and seó scír him sette ṭhone feórthan andagan. Gif se ṭhónne berste, nime ṭhónne leáfe, ge heónon ge ṭhánon, ṭhaet he móte hentan aefter his ágenan.

BE THEOFAN.—DE LATRONIBUS.

21. And we willath ṭhaet aelc mann ofer twelf wintra sylle ṭhone áth ṭhaet he nelle ṭheóf beón, ne ṭheófes gewita.

QUOD NEMO PLUS TRIDUO ACCIPIATUR HOSPITIO.

28. And ṭhaet nán mann náenne mann ne underfó ná leng ṭhonne ṭhreó niht, búton hine se befaeste ṭhe he ǽr folgade; and nán mann his men fram him ne taece ǽr he cláen sí aelcere spaece ṭhe he ǽr beclyped wáes.

DE LATRONIBUS PER INCURIAM DIMISSIS.

29. And gif hwá ṭheóf gemete, and hine his ṭhances awég láete, búton hreáme, gebéte he ṭhaes ṭheófes wére oththe hine mid fullan áthe geládige ṭhaet he him nán facn mid nyste. And gif hwá hreám gehýre, and hine forsitte, gylde ṭhaes cyninges oferhýrnysse, oththe hine be-fullan geládige.

DE SERVO ORDALII QUAESTIONE EXAMINATO.

32. And gif ṭheowman aet ṭhám ordále fúl weorthe, mearcie man hine aet ṭhám forman cyrre; and aet ṭhám othrum cyrre ne sí ṭhaer nán other bót bútan ṭhaet heáfod.

BE FREONDLEASAN.—DE ADVENIS ET PEREGRINIS CUSTODIENDIS.

35. And gif freóndleás mann, oththe feorran cumen swá geswenced weorthe þurh freóndleáste, þaet he borh naebbe aet frum-tyhtlan; þónne gebuge he hengenne and þaér gebíde oth-þaet he gá tó Godes ordále and gefare þaér þaet he maege. Witodlice se-þe freóndleásan and feorran cumenan wyrsan dóm démeth þonne his geferan, he dereth him-sylfum.

BE LEASRE GEWITNESSE.—DE FALSI TESTIMONIO ACCUSATO.

37. And gif hwá on leásre gewitnysse openlice stande, and he oferstaeled weorthe, ne stande his gewitnys syththan for áht, ac gylde þám cyninge, oththe land-rican, be heals-fange.

UT REX SIT ORDINATIS ET ALIENIGENIS PATRONUS.

40. Gif man gehádodne mann oththe ell-þeódigne, þurh aénig þing, forraede, aet feó oththe aet feore, þónne sceal him cyning beón for maég and for mundboran, búton he elles otherne hláford haebbe. And béte man þám cyninge swá hit gebyrige; oththe he þá daéde wrece swythe deópe. Crístenum cyninge gebyrath swythe rihte þaet he Godes abylhthe wrece swythe deópe, be-þám-þe seó daéd sí.

DE ORDINATO CAPITIS REO.

43. Gif gehádod mann hine forwyrce mid death-scylde, gewylde man hine, and healde tó biscopes dóme, be-þám-þe seó daéd sí.

BE AEW-BRYCE.—DE ADULTERIO.

51. Gif hwá aéw-bryce gewyrce, gebéte þaet be-þám-þe seó daéd sí. Yfel aéw-bryce býth þaet aéw-faest

mann mid emtige forlicge, and mycele wyrse, with othres áewe, oththe with gehádode.

DE UXORATO FORNICANTE AUT CONCUBINAM HABENTE.

55. Gif wíf-faest wer hine forlicge bé his ágenre wylne þólige þáere, and béte for hine-sylfne with God and with menn: and se-þe haebbe riht-wíf, and eác cifese, ne dó him nán preost nán þára gerihta þe man Crístenum men dón sceal, áer he geswice, and swá deópe gebéte swá bisceop him taece and aefre swylces geswice.

UT ALIENIGENAE LIBIDINOSI EJICIANTUR.

56. Ell-þeódige menn, gif hí heora háemed rihtan nellan, of lande mid heora áehtum and synnan gewítan.

DE MISERICORDIA EXHIBENDA.

68. And gif hwá wille georne fram unrihte gecyrran eft tó rihte, mildsige man for Godes ege, swá man betst maege þám, swythe georne.

PII REGIS MISERICORDIA ET JUSTITIA.

69. And utan dón swá us þearf is: helpan á þám rathost þe helpes betst behófath; þónne nime we þaes leán, þáer us leófast býth. Forþám á man sceal þám unstrangan men, for Godes lufe and ege, líthelicor déman and scrífan þonne þám strangan; forþám-þe ne maeg se unmaga þám magan, we witan full georne, gelíce byrthene ahebban, ne se unhála þám hálan gelíce; and þý we scylan medmian, and gesceádlice to-dáelan ylde and geogothe, wélan and waedlan, freót and þeowet, háele and unháele. And aegþer man sceal ge on godcundan scriftan ge on woruldcundan dóman þás þing to-sceádan. Eác on manigre dáede þónne man býth neód-wyrhta, þónne býth se gebeorges þe bet wyrthe þe he for neóde dyde þaet-þaet he dyde: and gif hwá hwaet unge-

wealdes gedéth, ne býth ṭhaet eallunga ná gelíc ṭhe hit gewealdes gedéth.

BE HERE-GEATE.—DE INTESTATO MORTUO.

71. And gif hwá cwydeleás of ṭhissum lífe gewíte, sí hit ṭhurh his gýmeleáste, sí hit ṭhurh faerlicne death; ṭhónne ne teó se hláford ná máre on his áehte bútan his rihtan here-geáte. Ac beó, be his díhte, seó áeht gescyft swythe rihte wífe, and cildan, and neáh-mágan; aelcum be ṭhaére maethe ṭhe him tó-gebyrige.

CONJUX INCOLAT EANDEM SEDEM QUAM MARITUS.

73. And ṭhaér se bonda saét uncwyd and unbecráfod, sitte ṭhaet wíf, and ṭhá cildru, on ṭhám ylcan unbesacen. And gif se bonda, áer he dead waére, beclypod waére; ṭhónne andwyrdan ṭhá yrfe-numan swá he-sylf sceolde ṭheáh he líf haefde.

BE WUDUWAN: THAET HEO SITTE XII. MONTHAS CEORLLEAS.—VIDUAE NON NUBANT NISI POST BIS SENOS MENSES.

74. And sitte aelc wuduwe werleás twelf-monath: ceóse syththan ṭhaet heó-sylf wille; and gif heó, binnan geáres faece, wer geceóse, ṭhónne ṭhólige heó ṭhaére morgen-gyfe, and ealra ṭhaéra áehta ṭhe heó ṭhurh áerran wer haefde; and fón ṭhá nehstan frýnd tó ṭhám lande and tó ṭhám áehtan ṭhe heó áer haefde. And sí he his wéres scyldig with ṭhone cyning, oththe with ṭhone ṭhe he hit ge-unnen haebbe. And ṭheáh heó neód-numen weorthe, ṭhólige ṭhaéra áehta, búton heó fram ṭhám ceorle wille eft hám ongean, and naefre eft heó his ne weorthe. And ne hádige man aefre wuduwan tó hraedlice. And gelaéste aelc wuduwe ṭhá here-geáta binnan twelf-monthum, búton hire áer tó onhagige, wíteleás.

DE HARUM LEGUM VIOLATORE.

84. And se-ṭhe ṭhás lága wyrde, ṭhe se cyning haefth nú-ṭhá eallon mannon forgyfen, sí he Denisc oththe sí he Englisc, beó he his wéres scyldig with ṭhone cyning: and gif he hit eft wyrde, gylde túwa his wére: and gif he ṭhónne swá dyrstig sí ṭhaet he hit ṭhriddan sithe wyrde, ṭhólige ealles ṭhaes ṭhe he áge.

85. Nu bidde ic georne, and on Godes naman beóde manna gehwylcne, ṭhaet he inweardre heortan gebuge tó his Drihtne, and oft and gelóme smeáge swythe georne hwaet him sí tó dónne and tó forgánne. Eallum us is mycel ṭhearf, ṭhaet we God lufian, and Godes láge fylgean, and godcundan láreowan georn lice hýran; forṭhám hí sceolan us laédan forth aet ṭhám dóme, ṭhónne God démeth manna gehwilcum be aérran gewyrhtan. And gesaelig býth se hyrde ṭhe ṭhónne ṭhá heorde intó Godes ríce, and tó heofonlicre myrhthe, blíthe mót laédan for aérran gewyrhtan. And wel ṭhaére heorde ṭhe gefolgath ṭhám hyrde, ṭhe hí deoflum aet-waéneth and Gode hí gestrýneth. Utan ṭhónne ealle, ánmódre heortan, georne úrum Drihtne cweman, mid rihte, and heónon-forth symle scýldan us georne with ṭhone hatan bryne ṭhe wealleth on helle. And dón nú eác láreowas and godcunde býdelas swá-swá hit riht is, and ealra manna ṭhearf is, bódian gelóme godcunde ṭhearfe; and aelc ṭhaet gesceád wite, hlyste him georne; and godcunde láre gehwá, on geṭhancc, healde swythe faeste him-sylfum tó ṭhearfe: and á manna gehwylc tó weorthunge his Drihtne dó tó gódé ṭhaes ṭhe he maege, wordes and daéde, glaedlice aefre; ṭhónne býth us eallum Godes mildse ṭhe geárwre. Aa sí Godes nama écelice gebletsod, and lóf him and wuldor and wurthmynd symle aefre tó worulde. God Aelmihtig us eallum gemildsige, swá his willa sí, and gehealde us aefre on écnesse. Sí hit swá. Amen.

WILHELMES CYNINGES ASETNYSSA.

ORDINANCES OF KING WILLIAM THE CONQUEROR.

Wilhelm, Cyng, grét ealle ṭhá ṭhe ṭhis gewrit tó-cymth ofer eall Engla-land freóndlice, and beót and eác cyth eallum mannum ofer eall Angel-cyn tó healdanne, ṭhaet is:

1. Gif Englisc mann beclypath áenigne Frenciscne mann tó orneste for ṭheófthe, oththe for man-slíhte, oththe for áenigan ṭhingan ṭhe gebyrige ornest for tó beónne, oththe dóm betweox twám mannum, haebbe he fulle leáfe swá tó dónne. And gif se Englisca forsaecth ṭhaet ornest, se Frencisca ṭhe se Englisca beclypath, ládige hine mid áthe ongean hine, mid his gewitnesse, aefter North-mandiscere lágе.

2 Eft. Gif Frencisc mann beclypath Engliscne mann tó orneste for ṭhám ylcan ṭhingan, se Englisca bé fulre leáfe hine werige mid orneste, oththe mid írene, gif him ṭhaet gecwemre býth. And gif he untrum býth, and nelle ṭhaet ornest, oththe ne mage, begyte him láhlicne spálan. And gif se Frencisca býth ofercumen, he gyfe ṭhám cynge III. púnd. And gif se Englisca nele hine werian mid orneste, oththe mid gewitnesse, he ládige hine mid írene.

3. Aet eallan útlága-ṭhingan se cyng gesette, ṭhaet se Englisca ládige hine mid írene. And gif se Englisca beclypath Frenciscne mid útlágan ṭhingan, and wille hit ṭhónne on him gesóthian, se Frencisca bewerige hine mid orneste. And gif se Englisca ne durre hine tó orneste beclypian, werige hine se Frencisca mid unforedan áthe.

XXV. SELECTIONS FROM THE ANGLO-SAXON INSTITUTES OF POLITY, CIVIL AND ECCLESIASTICAL.

I. BE HEOFONLICUM CYNINGE.

OF THE HEAVENLY KING.

In nomine Domini. An is éce Cyning, Wealdend and Wyrhta ealra gesceafta. He is on-riht Cyning, and cyninga Wuldor, and ealra cyninga betst, ṭhe aefre gewurde, oththe geweorthe. Him symle sý lóf, and wuldor, and éce wyrthmynd, á tó worulde. Amen.

II. BE EORTHLICUM CYNINGE.

OF AN EARTHLY KING.

Crístenum cyninge gebyreth, on Crístenre ṭheóde, ṭhaet he sý, eall swá hit riht is, folces frófer, and rihtwís hyrde ofer Crístene heorde. And him gebyreth ṭhaet he eallum maegne Crístendóm raére, and Godes cyrican aeghwáer georne fyrthrige and frithige; and eall Crísten folc sibbie and sehte, mid rihtre láge, swá he geornost maege, and ṭhurh aelc ṭhing rihtwísnesse lufige, for Gode and for worulde; forṭhám ṭhurh ṭhaet he sceal sylf fyrmest getheón, and his ṭheódscipe eác-swá, ṭhe he riht lufige, for Gode and for worulde. And him gebyreth ṭhaet he geornlice fylste ṭhám ṭhe riht willan, and á hátolice stýre ṭhám ṭhe ṭhwyres willan. He sceal mán-dáede menn ṭhreágan ṭhearle mid woruldlicre steóre, and he sceal ryperas, and reáferas, and ṭhás worulds-strúderas, hátian and hynan, and eallum Godes feóndum styrnlice withstandan; and aegṭher he sceal beón mid rihte ge mild ge réthe, mild ṭhám gódum, and styrne ṭhám yfelum. Ṭhaet bíth cyninges riht, and cynelic gewuna, and ṭhaet sceal on ṭheóde swythost gefremian. Lá! ṭhurh hwaet sceal Godes ṭheowum and Godes ṭhearfum frith and

fultum cuman, bútan ṭhurh Crist and ṭhurh Cristenne cyning? Ṭhurh cyninges wisdóm folc wyrth gesaelig, gesúndful, and sigefaest, and ṭhý sceal wís cyning Cristendóm and cynedóm miclian and mǽrsian; and á he sceal hǽthendóm hindrian and hyrwan. He sceal bóc-lárum hlystan swythe georne, and Godes beboda geornlice healdan, and gelóme with witan wisdóm smeágan, gif he Gode wille rihtlice hýran. And gif hwá tó-ṭhám strec sý, ahwǽr on ṭheóde, ṭhaet riht nelle healdan, swá-swá he sceolde, ac Godes láge wyrde, oththe folc-láge myrre, ṭhónne cythe hit man ṭhám cyninge, gif man ṭhaet neóde sceale, and he ṭhónne sona raede ymbe ṭhá bóte, and gewylde hine geornlice, tó-ṭhám-ṭhe his ṭhearf sý, huru unṭhances, gif he elles ne maege; and dó swá him ṭhearf is, clǽnsige his ṭheóde, for Gode and for worulde, gif he Godes mildse ge-eárnian wille.

III. BE CYNEDOME.

OF A KINGDOM.

"Eahta sweras syndon ṭhe rihtlicne cynedóm trumlice up-wegath: sóthfaestnes, módignes, rúmheortnes, raedfaestnes, *veritas, patientia, largitas, persuasibilitas;* egesfulnes, fyrthringnes, lihtungnes, rihtwísnes, *correctio malorum, exaltatio bonorum, levitas tributi, equitas judicii;* and seofon ṭhing gedafenath rihtwísum cyninge: án ǽrest, ṭhaet he swythe micelne Godes ege haebbe, and other, ṭhaet he aefre rihtwísnesse lufige, and ṭhridde, ṭhaet he eádmód sý with Gode, and feórthe, ṭhaet he stiṭhmód sý with yfele, and fifte, ṭhaet he Godes ṭhearfum fréfrige and féde, and syxte, ṭhaet he Godes cyrican fyrthrige and frithige, and seofothe, ṭhaet he be freóndan and be fremdan fádige gelíce on rihtlican dóme."

IV. BE CYNE-STOLE.

OF A THRONE.

"Aelc riht cyne-stól stent on ṭhrym stapelum, ṭhe fullice ariht stent: án is, *oratores,* and other is, *laboratores,*

and ṭhridde is, *bellatores*. *Oratores* syndan gebedmenn, ṭhe Gode sculan ṭheowian, and daeges and nihtes for ealne ṭheódscipe ṭhingian georne. *Laboratores* syndan weorcmenn, ṭhe tilian sculan ṭhaes ṭhe eall ṭheódscype bíg sceal libban. *Bellatores* syndan wígmenn, ṭhe eard sculan werian wíglice mid waepnum. On ṭhissum ṭhrym stapelum sceal aelc cyne-stól standan mid rihte, on Crístenre ṭheóde; and awácie heora áenig, sona se stól scylfth; and ful-berste heora áenig, ṭhónne hrysth se stól nyther, and ṭhaet wyrth ṭháere ṭheóde eall tó unṭhearfe; ac stathelige man, and strangie, and trumme hí georne, mid wíslicre Godes láge, and mid rihtlicre woruld-láge, ṭhaet wyrth ṭhám ṭheódscype tó langsuman raede: and sóth is ṭhaet ic secge, awácie se Crístendóm, sona scylfth se cynedóm; and aráere man unlága ahwáer on lande, oththe unsida lufige ahwáer tó swithe, ṭhaet cymth ṭháere ṭheóde eall tó unṭhearfe; ac dó man swá hit ṭhearf is, alecge man unriht, and ráere up Godes riht, ṭhaet maeg tó ṭhearfe for Gode and for worulde. Amen."

V. BE THEOD-WITAN.
OF THE CHIEF "WITAN."

Cyningan and bisceopan, eorlan and heretogan, geréfan and déman, lár-witan and láh-witan, gedafenath mid rihte, for Gode and for worulde, ṭhaet hí án-raede weorthan, and Godes riht lufian. And bisceopas syndan býdelas, and Godes láge láreowas, and hí sculan riht bódian, and unriht forbeódan, and se-ṭhe oferhogige ṭhaet he heom hlyste, haebbe him gemáene ṭhaet with God-sylfne. And gif bisceopas forgýmath ṭhaet hí synna ne stýrath, ne unriht forbeódath, ne Godes riht ne cythath, ac clumiath mid ceaflum ṭháer hí sceoldan clypian, wá heom ṭháere swigean! Be ṭhám spráec se witiga, and grimlice ṭhus cwáeth: *Haec dicit Dominus: Si non adnuntiaveris iniquo iniquitatem suam, sanguinem ejus de manu tua requiram.* "Gif

ṭhú ṭhám synfullan nelt," cwǽth úre Drihten, "synna gestýran, and unriht forbeódan, and ṭhám mánfullan mándǽda cythan, ṭhú scealt ṭhá sawle bitere forgyldan." This maeg tó heort-hoge aeghwylcum bisceope; beṭhence hine georne, be-ṭhám-ṭhe he wille. And se-ṭhe nele Godes bódan hýran mid rihte, ne godcundre láre gýman swá he sceolde; he sceal hýran feóndan, gif he nelle freóndan; forṭhám se bíth Godes oferhoga, ṭhe Godes bódan oferhogath; eall swá Crist-sylf on his gódspelle swutollice sǽde, ṭhá-ṭhá he ṭhus cwǽth: *Qui vos audit, me audit, et qui vos spernit, me spernit.* He cwǽth; "Se-ṭhe eow hýreth, me gehýreth; and se-ṭhe forhogath eow, me he forhogath." Eálá swaer is seó byrthen ṭhe Godes býdel beran sceal, gif he nelle georne unriht forbeódan, forṭhám, ṭheáh he-sylf téla dó, and other mann misdó, ṭhaet him sceal gederian, and gif he nelle hine stýran; and ṭheáh Godes býdel misdó, ne beseó man ná ṭhaer-tó, ac gýme his láre, gif he téla lǽre, swá-swá Crist lǽrde ṭhaet man dón sceolde, ṭhá-ṭhá he on his gódspelle swutollice ṭhus cwǽth: *Quae hi dicunt facite, quae autem faciunt, facere nolite.* He cwǽth: "Fyliath heora lárum, and ná heora synnum." Ne sceal ǽnig mann aefre for bisceopes synnum hine-sylfne forgýman, ac fylige his lárum, gif he wel lǽre. And lá leófan menn! dóth swá ic bidde bútan gebelge; hlystath hwaet ic secge. Ic wát swythe georne me-sylfne forworhtne, wordes and dǽde, ealles tó swythe; ne dear ṭheáh, for Godes ege, forswígian mid-ealle fela ṭhára ṭhinga ṭhe derath ṭhisse ṭheóde.

VI. DE EPISCOPIS.
OF BISHOPS.

"Bisceopas sculan bócum and gebedum fylian, and daeges and nihtes, oft and gelóme, clypian tó Críste, and for eall Crísten folc ṭhingian georne; and hý sculan leornian, and rihtlice lǽran, and ymb folces dǽda geornlice smeágan; and hý sculan bódian and bysnian georne god-

cunde ṭhearfe Crístenre ṭheóde; and ne sculan hý ǽnig unriht willes geṭhafian, ac tó aelcan rihte geornlice fylstan; hý sculan Godes ege habban on gemynde and ne eargian for woruld-ege ealles tó swythe; ac bódian hý symle Godes riht georne, and unriht forbeódan, gýme se-ṭhe wille, forṭhám wác bíth se hyrde funden tó heorde, ṭhe nele ṭhá heorde, ṭhe he healdan sceal, huru mid clypunge bewerian, bútan he elles maege, gif ṭhǽr hwylc ṭheód-sceátha sceáthian onginneth. Nis nán swá yfel sceátha swá is deofol-sylf; he bíth á ymbe ṭhaet án, hú he on manna sawlum maest gesceáthian maege, ṭhónne mótan ṭhá hyrdas beón swythe wácore, and geornlice clypiende, ṭhe with ṭhone ṭheód-sceáthan folce sculan scýldan. Ṭhaet syndan bisceopas and maesse-preostas, ṭhe godcunde heorde gewarian and bewerian sculan, mid wislican láran, ṭhaet se wód-freca were-wulf tó swithe ne to-slíte, ne tó fela ne abíte of godcundre heorde; and se-ṭhe oferhogie ṭhaet he heom lyste, haebbe him gemǽene ṭhaet with God-sylfne. Eálá fela is, swá-ṭheáh, ṭhǽra ṭhe hwonlice gýmath, and lyt-hwon reccath ymbe bóca beboda, oththe bisceopa lára, and eác ymbe bletsunga oththe unbletsunga leohtlice lǽtath, and ná understandath, swá-swá hý sceoldan, hwaet Crist on his gódspelle swutollice ráede, ṭhá-ṭhá he ṭhus cwǽth: *Quis vos audit, et cetera:* et item: *Quodcunque ligaveritis, et cetera;* et item: *Quorum remiseritis peccata remittuntur eis, et cetera.* Alibi etiam scriptum est: *Quodcunque benedixeritis, et cetera.* Et psalmista terribiliter loquitur, dicens: *Qui noluit benedictionem, prolongabitur ab eo.*" Swylc is tó beṭhencanne, and with Godes ýrre tó warnianne symle. Nú lǽre we eác georne manna gehwylcne, ṭhaet he Godes lárum and his lágum fylgie, ṭhónne ge-eárnath he him éce myrhthe.

VIII. ITEM.

LIKEWISE.

Bisceopes daeg-weorc.—Ṭhaet bíth mid rihte his gebedu

ǽrest, and ṭhónne his bóc-weorc, rǽdung oththon wrítung, lár oththon leornung; and his cyric-tída on rihtlicne tíman, á be ṭhám ṭhingum ṭhe ṭhǽr-tó gebyrige; and ṭhearfena fót-ṭhweál; and his aelmes-gedál; and weorc-wísung be-ṭhám-ṭhe hit neód sý. Eác him gerisath hand-craeftas góde, ṭhaet man on his hirede craeftas begange, huru ṭhaet ṭhǽr ǽnig tó ídel ne wunige. And eác him geriseth wel, ṭhaet he on gemóte, oft and gelóme, godcunde láre dǽle ṭhám folce, ṭhe he ṭhónne mid sý.

IX. ITEM.
LIKEWISE.

A geriseth bisceopum wísdóm and waerscype, ṭhaet ṭhá habban weorthlice wísan, ṭhá-ṭhe heom fylian; and ṭhaet hý sundor-craefta sumne eác cunnan. Ne geriseth ǽnig unnýt aefre mid bisceopum, ne doll ne dysig, ne tó ofer-druncen, ne cildsung on spaece, ne ídel gegaf on ǽnige wisan, ne aet hám, ne on sithe ne on ǽnigre stowe; ac wísdóm and waerscype gedafeniath heora háde, and gedrihtha gerisath ṭhám ṭhe heom fyliath.

XI. BE EORLUM.
OF "EORLS."

"Eorlas, and heretogan, and ṭhás woruld-déman, and eác-swá geréfan, ágan neód-ṭhearfe ṭhaet hý riht lufian, for Gode and for worulde, and ná-hwǽr, ṭhurh undóm, for feó ne for freóndscype, forgýman heora wísdóm, swá-ṭhaet hý wendan unriht tó rihte, oththon undóm déman earmum tó hynthe; ac á hý sculan cyrican, ofer ealle othre ṭhing, wyrthian and werian, and wudewan and steop-cild hý sculan rétan, and ṭhearfena helpan, and ṭheowetlingan beorgan, gif hý Godes willan rihte willath wyrcan; and ṭheófas and ṭheód-sceáthan hý sculan hátian, and ryperas and reáferas hý sculan hynan, bútan hý geswican; and symle hý sculan unriht swythe ascunian; forṭhám sóth is ṭhaet ic secge, gelýfe se-ṭhe wille: wá ṭhám ṭhe wóh drífth ealles

tó lange; bútan he geswice, witodlice he sceal drefan dimne and deópne hell-wítes grund, helpes bedáeled. Ac tó lyt is thára, the thaet understande, swá-swá man sceolde, ac God hit gebéte; ac dó freonda gehwylc eall-swá hit thearf is, warnige hine georne, and beorge him-sylfum, thaet he God ne abelge ealles tó swythe, ac cweme his Drihtne mid rihtlicre daéde."

XIII. BE ABBODUM.
OF ABBOTS.

"Riht is thaet abbodas, and huru abbodissan, faeste on mynstrum singallice wunian, and georne heora heorda symle begýman, and á heom wel bysnian, and rihtlice bódian, and naefre ymbe woruld-cára, ne ídele prýda, ne cárian tó swythe, ne ealles tó gelóme; ac oftost hý abysgian mid godcundan neódan, swá gebyreth abbodan and munuchádes mannum."

XVII. BE WUDUWAN.
OF WIDOWS.

"Riht is thaet wuduwan Annan bysnan geornlice fylian, seó wáes on temple, daeges and nihtes, theowiende georne. Heó faeste swythe thearle, and gebedum fyligde, and geomriendum móde clypode tó Críste, and aelmessan daélde, oft and gelóme, and á Gode gecwemde, thaes-the heó mihte, wordes and daéde, and haefth nú tó éd-leáne heofonlice myrhthe. Swá sceal gód wuduwe hýran hyre Drihtne."

XVIII. BE GODES THEOWUM.
OF GOD'S SERVANTS.

Leófan menn, ic bidde, gehýrath hwaet ic wille secgan, thurh Godes gyfe, us eallum tó thearfe, gecnáwe se-the cunne; and ic bidde eow, leófan menn, dóth swá ic láere; hlystath swythe georne hwaet ic nú secge. Eallum-Cristenum mannum is mycel thearf, thaet hý Godes láge fylian, and godcundre láre geornlice gýman; and huru gehádodum

is ealra maest ṭhearf, forṭhám-ṭhe hý sculan aegṭher-ge bódian ge bysnian Godes riht georne othrum mannum. Nú wille we lǽran Godes ṭheowas georne, ṭhaet hý hý-sylfe waerlice beṭhencan, and ṭhurh Godes fultum clǽnnesse lufian, and Gode Aelmihtigum eádmódlice ṭheowian, and for eall Crísten folc ṭhingian gelóme, and ṭhaet hý bócum and gebedum geornlice fylian, and bódian and bysnian Godes riht georne, and ṭhaet hý lǽran gelóme, swá hý geornost magan, ṭhaet gehádode menn regollice libban, and lǽwede láhlice heora líf fádian, tó ṭhearfe heom-sylfum. And gif hit geweorthe ṭhaet folce mislimpe, ṭhurh here oththe hunger, ṭhurh stric oththe steórfan, ṭhurh unwaestm oththe unweder, ṭhónne raedan hý georne, hú man ṭhaes bóte sece tó Críste, mid clǽnlicum faestenum, and mid cyric-socnum, and mid eádmódum bénum, and mid aelmes-sylenum. And aefre hý-sylfe beón heom geṭhwaere, and swythe án-raede, for Gode and for worulde, swá-swá hit awriten is: *Quasi cor unum et animam unam habentes.* And gif maesse-preost his ágen líf rihtlice fádige, weaxe his wyrthscype, and gif he elles dó, gebéte hit georne.

XXIV. BE EALLUM CRISTENUM MANNUM.
OF ALL CHRISTIAN MEN.

"Riht is ṭhaet ealle Crístene menn heora Crístendóm rihtlice healdan, and ṭhám lífe libban ṭhe heóm tó-gebyrath, aefter Godes rihte, and aefter woruld-gerysenum, and heora wísan ealle be ṭhám ṭhingan geornliçe fádian, ṭhe ṭhá wísian ṭhe hý wíslice and waerlice wísinn cunnon; and ṭhaet is ṭhónne áerest, raeda fyrmest; ṭhaet manna gehwylc, ofer ealle othre ṭhing, áenne God lufige, and áenne geleáfan ánraedlice haebbe on ṭhone, ṭhe us ealle áerest geworhte, and mid deórwyrthum ceápe eft us gebóhte. And eác we ágan ṭhearfe ṭhaet we geornlice smeágan hú we symle magan Godes ágene beboda rihtlicost healdan, and eall ṭhaet gelǽstan ṭhaet-ṭhaet we behetan, ṭhá we fulluht underfengon,

oththon ṭhá ṭhe aet fulluhte úre fore-spraecan wǽron. Thaet is ṭhónne ǽrest: ṭhaet-ṭhaet man beháteth ṭhónne man fulluhtes gýrnth, ṭhaet man á wile deofol ascunian, and his unláre georne forbugan, and ealle his unlága symle awyrpan, and écelice withsacan ealles his gemánan and mán-sithas sona ṭhǽr-aefter, mid rihtan geleáfan, sóthlice swutelath ṭhaet man ṭhánan-forth á wile on ǽnne God aefre gelýfan, and ofer ealle othre ṭhing hine á lufian, and aefre his lárum geornlice fylian, and his ágene beboda rihtlice healdan: and ṭhónne bíth ṭhaet fulluht swylce hit wedd sý ealra ṭhǽra worda, and ealles ṭhaes behátes, gehealde seṭhe wille. And sóth is ṭhaet ic secge, englas beweardiath ṭhánan-forth aefre manna gehwylcne, hú he geláeste, aefter his fulluhte, ṭhaet-ṭhaet man behet ǽr, ṭhá man fulluhtes gýrnde. Utan ṭhý geṭhencan, oft and gelóme, and georne geláestan ṭhaet-ṭhaet we behetan, ṭhá we fulluht underfengan, eall swá us ṭhearf is, and utan word and weorc rihtlice fádian, and úre in-geṭhanc cláensian georne, and áth and wedd waerlice healdan, and gelóme understandan ṭhone myclan dóm, ṭhe we ealle tó-sculan, and beorgan us georne with ṭhone weallendan bryne helle wítes, and geeárnian us ṭhá mǽrtha and ṭhá myrhtha, ṭhe God haefth gegeárwod ṭhám ṭhe his willan on worulde gewyrcath."

XXVI. SELECTIONS FROM THE ANGLO-SAXON CANONS.

CANONS ENACTED UNDER KING EDGAR.

1. We lǽrath, ṭhaet Godes ṭheowas beón geornlice, Gode ṭheowigende, and ṭhenigende, and for eall Crísten folc ṭhingigende; and ṭhaet hí ealle beón á heora ealdre holde and gehýrsume, and ealle án-raede tó gemǽnre ṭhearfe: and ṭhaet aelc sí othrum tó fultume and helpe, ge for Gode ge for worulde; and ṭhaet hí beón heora woruld-hláfordum eác holde and getrýwe.

2. And we lǽrath, ṭhaet aelc wurthige otherne; and hýran ṭhá gingran georne heora yldrum; and lufian and lǽran ṭhá yldran georne heora gingran.

3. And we lǽrath, ṭhaet hí tó aelcon sinothe, habban, aelce geáre, béc and reáf tó godcundre ṭhenunge, and blaec and bóc-fell tó heora geraednessum; and ṭhreóra daga bíwiste.

4. And we lǽrath, ṭhaet preosta gehwilc tó sinothe haebbe his cleric, and gefǽdne mann tó cnihte, and nǽnigne unwitan ṭhe disig lufige; ac faran ealle mid gefǽde and mid Godes Aelmihtiges ege.

5. And we lǽrath, ṭhaet aelc preost on sinothe gecythe gif him hwaet derige, and gif him ǽnig mann heálice misboden haebbe; and fón hí ṭhónne ealle on, swilce hit heom eallum gedón beó, and gefilstan tó, ṭhaet hit man gebéte swá biscop getaece.

6. And we lǽrath, ṭhaet preosta gehwilc on sinothe gecythe gif he, on his scrift-scíre, ǽnigne mann wite Gode oferhýrne, oththe on heáfod-leahtrum yfele befeallenne, ṭhe he tó bóte gebigan ne maege, oththe ne durre for woruld-afole.

7. And we lǽrath, ṭhaet nán sacu ṭhe betweox preostan sí, ne beó gescoten tó woruld-manna sóme; ac séman and sibbian heora ágene geferan; oththe sceótan tó ṭhám biscope, gif man ṭhaet nýde scule.

8. And we lǽrath, ṭhaet ǽnig preost silf-willes ne forlǽte ṭhá cirican ṭhe he tó gebletsod wǽs, ac haebbe him ṭhá tó riht-ǽwe.

9. And we lǽrath, ṭhaet nán preosta othrum ne aetdó ǽnig ṭhára ṭhinga ṭhe him tó-gebirige; ne on his mynstre, ne on his scrift-scíre, ne on his gildscipe, ne on ǽnigum ṭhára ṭhinga ṭhe him tó-gebirige.

10. And we lǽrath, ṭhaet ǽnig preost ne underfó othres scólere, búton ṭhaes leáfe ṭhe he ǽr folgode.

11. And we lǽrath, ṭhaet preosta gehwilc, tó-eácan láre, leornige hand-craeft georne.

12. And we lǽrath, ṭhaet ǽnig gelǽred preost ne scaende ṭhone sam-lǽredan, ac gebéte hine, gif he bet cunne.

13. And we lǽrath, ṭhaet ǽnig forth-boren preost ne forseó ṭhone laes-borenan, forṭhám gif man hit ariht asmeáth, ṭhónne sín ealle menn ánra gebirda.

14. And we lǽrath, ṭhaet preosta gehwilc tilige him rihtlice, and ne beó ǽnig mangere mid unrihte, ne gitsigende massere.

15. And we lǽrath, ṭhaet preosta gehwilc fulluhtes tithige sona swá man his gírne, and aeghwǽr on his scriftscíre beóde, ṭhaet aelc cild sí gefullod binnon XXXVII. nihtum; and ṭhaet ǽnig mann tó lange unbiscopod ne wurthe.

16. And we lǽrath, ṭhaet preosta gehwilc Crístendóm geornlice arǽre, and aelcne háethendóm mid-ealle adwaesce; and forbeóde well-weorthunga, and líc-wiglunga, and hwata, and galdra, and man-weorthunga, and ṭhá gemearr ṭhe man drífth on mislícum gewiglungum, and on frith-splottum, and on ellenum, and eác on othrum mislí-

cum treowum, and on stánum, and on manigum mislícum gedwimerum, ṭhe menn on dreogath fela ṭhaes ṭhe hí ná ne scoldon.

17. And we láerath, ṭhaet aelc Crísten mann his bearn tó Crístendóme geornlice wáenige, and him Páter Noster and Crédan taece.

18. And we láerath, ṭhaet man geswice freóls-dagum háethenra leótha and deofles gámena.

19. And we láerath, ṭhaet man geswice Sunnan-daeges cýpinge, and folc-gemóta.

20. And we láerath, ṭhaet man geswice higeleásra gewáeda and dislicra geraeda and besmorlicra efesunga.

21. And we láerath, ṭhaet man geswice cifes-gemanna, and lufige riht-áewe.

22. And we láerath, ṭhaet aelc mann leornige ṭhaet he cunne Páter Noster and Crédan, be-ṭhám-ṭhe he wille on gehálgodan legere licgan, oththe húsles wurthe beón; for-ṭhám he ne bíth wel Crísten, ṭhe ṭhaet geleornian nele; ne he náh mid rihte othres mannes tó onfónne aet fulluhte, ne aet biscopes handa, se-ṭhe ṭhaet ne can, áer he hit geleornige.

23. And we láerath, ṭhaet freóls-dagum and riht-faesten-dagum, áenig geflit ne beó betweox mannum, ealles tó swithe.

24. And we láerath, ṭhaet man freóls-dagum and faesten-dagum forgá áthas and ordála.

25. And we láerath, ṭhaet aelc wer forgá his wíf freóls-tídum and riht-faesten-tídum.

26. And we láerath, ṭhaet preostas cirican healdan, mid ealre árwurthnesse, tó godcundre ṭhenunge, and tó cláenan ṭheowdóme, and tó nánum othrum ṭhingum; ne hí ṭháer ṭhing unnít, inne ne on neáwiste, ne geṭhafian; ne ídele spaece, ne ídele dáede, ne unnít gedrinc, ne aefre áenig ídel: ne binnan ciric-túne áenig húnd ne cume, ne swín ṭhe má, ṭhaes-ṭhe man wealdan maége.

27. And we lǽrath, ṭhaet man intó cirican ǽnig ṭhing ne logige ṭhaes ṭhe ṭhǽr-tó ungedafenlic sí.

28. And we lǽrath, ṭhaet man aet ciric-waeccan swithe gedreóh sí, and georne gebidde, and ǽnig gedrinc, and ǽnig unnít ṭhǽr ne dreoge.

29. And we lǽrath, ṭhaet man innan cirican ǽnigne mann ne birige, búton man wite ṭhaet he on lífe Gode tó-ṭhám-wel gecwemde, ṭhaet man, ṭhurh ṭhaet, lǽte ṭhaet he sí ṭhaes legeres wyrthe.

30. And we lǽrath, ṭhaet preost on ǽnigum húse ne maessige, búton on gehálgodre cirican; búton hit sí for hwilces mannes ofer-seocnesse.

31. And we lǽrath, ṭhaet preost huru aefre ne maessige búton on-ufan gehálgodon weofode.

32. And we lǽrath, ṭhaet preost aefre ne maessige búton béc; ac beó se canon him aet-foran eágum; beseó tó, gif he wille, ṭhý-laes-ṭhe him misse.

33. And we lǽrath, ṭhaet aelc preost haebbe corporalem ṭhónne he maessige, and subuculam under his alban, and eall maesse-reáf wurthlice behworfen.

34. And we lǽrath, ṭhaet aelc preost georne tilige ṭhaet he góde, and huru rihte béc haebbe.

35. And we lǽrath, ṭhaet ǽnig maesse-prêost ána ne maessige, ṭhaet he naebbe ṭhone ṭhe him acwethe.

36. And we lǽrath, ṭhaet ǽnig unfaestende mann húsles ne abirige, búton hit for ofer-seocnesse sí.

37. And we lǽrath, ṭhaet ǽnig preost ánes dages oftor ne maessige ṭhonne ṭhriwa, maest ṭhára ṭhinga.

38. And we lǽrath, ṭhaet preost haebbe á geáro húsl ṭhám-ṭhe ṭhearf sí, and ṭhaet georne on clǽnnesse healde, and warige ṭhaet hit ná for-ealdige; gif hit ṭhónne for-ealden sí, ṭhaet his man brucan ne maege, ṭhónne forbaerne hit man on clǽnum fýre, and ṭhá axsan under weofode gebringe; and béte with God georne se ṭhe hit forgýmde.

39. And we lǽrath, ṭhaet naefre preost ne geṭhristlǽce

ṭhaet he maessige, búton he eall haebbe ṭhaet tó húsle gebirige; ṭhaet is, cláen oflaéte, and cláen wín, and cláen waeter: wá ṭhám ṭhe maessian onginth, búton he aelc ṭhára haebbe; and wá ṭhám ṭhe ṭhaér fúl ṭhing tó-déth, forṭhám he déth ṭhónne gelíce ṭhám ṭhe Iudéas didon, ṭhá hí mengdon eced and geallan tógaedere, and hit siththan on his besmor Críste gebudon!

40. And we laérath, ṭhaet aefre ne gewurthe ṭhaet preost maessige, and silf ṭhaet húsl ne geṭhicge; ne man gehálgod húsl naefre eft hálgige.

41. And we laérath, ṭhaet aelc calic gegoten beó ṭhe man húsl on hálgige; and on treowenum ne hálgige man aénig.

42. And we laérath, ṭhaet ealle ṭhá ṭhing ṭhe weofode neáh beón, and tó cirican gebirian, beón swithe cláenlice and wurthlice behworfene, and ṭhaér aénig ṭhing fúles neáh ne cume; ac gelogige man ṭhone háligdóm swithe árwurthlice; and á sí byrnende leoht on cirican, ṭhónne man maessan singe.

43. And we laérath, ṭhaet man ne forgýme aénig gehálgod ṭhing, ne hálig-waeter, ne sealt, ne stor, ne hláf, ne aénig ṭhing háliges.

44. And we laérath, ṭhaet aénig wífman neáh weofode ne cume ṭhá-hwíle-ṭhe man maessige.

45. And we laérath, ṭhaet man on rihtne tíman tída ringe, and preosta gehwilc ṭhónne his tíd-sang on cirican gesece, and ṭhaér mid Godes ege hí georne gebiddan, and for eall folc ṭhingian.

46. And we laérath, ṭhaet maesse-preosta oththe mynster-preosta aénig ne cume binnan ciric-dura, ne binnan weofod-stealle, búton his ofer-slipe; ne huru aet ṭhám weofode ṭhaet he ṭhaér ṭhenige, búton ṭhaére waéde.

47. And we laérath, ṭhaet aénig gehádod mann his sceáre ne helige, ne hine mis-efesian ne láete, ne his beard aénige hwíle haebbe, be-ṭhám-ṭhe he wille Godes bletsunge habban, and St. Pétres, and úre.

48. And we lǽrath, ṭhaet ealle preostas aet freólsan and aet faestenan án-raede beón, and ealle on áne wísan beódan, ṭhaet hí folc ne dwelian.

49. And we lǽrath, ṭhaet aelc faesten beó mid aelmessan gewurthad; ṭhaet is, ṭhaet gehwá, on Godes ést, aelmessan georne sylle; ṭhónne bíth his faesten Gode ṭhe gecwemre.

50. And we lǽrath, ṭhaet preostas, on ciric-ṭhenungum, ealle án-dreogan, and beón efen-weorthe, on geáres faece, on eallum ciric-ṭhenungum.

51. And we lǽrath, ṭhaet preostas geoguthe geornlice lǽran, and tó craeftan teón; ṭhaet hí ciric-fultum habban.

52. And we lǽrath, ṭhaet preostas aelce Sunnan-daege folce bódigan, and á wel bysnian.

53. And we lǽrath, ṭhaet nán Crísten-mann blód ne ṭhicge nánes cynnes.

54. And we lǽrath, ṭhaet preostas folc myndgian ṭhaes ṭhe hí Gode dón sculan tó gerihtan, on teothungum, and on othrum ṭhingum; áerest sulh-aelmessan, XV. niht onufan Eástron; and geoguthe teothunge, bé Pentecosten; and eorth-westma, bé "Omnium Sanctorum;" and Róm-feóh, bé Pétres-maessan, and ciric-sceat, bé Martínus-maessan.

55. And we lǽrath, ṭhaet preostas swá dǽlan folces aelmessan, ṭhaet hí aegṭher dón, ge God gegladian, ge folc tó aelmessan gewǽnian.

56. And we lǽrath, ṭhaet preostas sealmas singan ṭhónne hí ṭhá aelmessan dǽlan; and ṭhá ṭhearfan georne biddan ṭhaet hí for ṭhaet folc ṭhingian.

57. And we lǽrath, ṭhaet preostas beorgan with oferdruncen, and hit georne beleán othrum mannum.

58. And we lǽrath, ṭhaet ǽnig preost ne beó eálu-scóp, ne on ǽnige wísan gliwige mid him-silfum, oththe mid othrum mannum; ac beó swá his háde gebirath, wís and weorthfull.

59. And we lǽrath, ṭhaet preostas with áthas beorgan him georne, and hí eác swithe forbeódan.

60. And we lǽrath, ṭhaet ǽnig preost ne lufige wífmanna neáwiste, ealles tó swithe, ac lufige his riht-ǽwe, ṭhaet is his cirice.

61. And we lǽrath, ṭhaet ǽnig preost ne stande on leásre gewitnesse, ne ṭheófa gewita beó.

62. And we lǽrath, ṭhaet preost besaece ordál; aefre ne gé-ǽthe.

63. And we lǽrath, ṭhaet preost with ṭhegn ne ládige, búton ṭhegnes fore-áthe.

64. And we lǽrath, ṭhaet preost ne beó hunta, ne hafocere, ne taeflere, ac plege on his bócum, swá his háde gebirath.

65. And we lǽrath, ṭhaet aelc preosta scrífe and dǽdbóte taece ṭhám ṭhe him andette; and eác tó bóte filste; and seoce menn húslige, ṭhónne heom ṭhearf sí; and hí eác smýrige, gif hí ṭhaes gýrnan; and aefter forth-sithe, georne behweorfe, and ne geṭhafige ǽnig unnít aet ṭhám líce, ac hit mid Godes ege wíslice bebirge.

66. And we lǽrath, ṭhaet preosta gehwilc aegṭher haebbe ge fulluht-élc, ge seocum smýrels, and eác geára sí tó folces gerihtum, and Cristendóm firthige georne on ǽghwilce wísan; and aegṭher dó, ge wel bódige ge wel bysnige: ṭhónne geleánath him ṭhaet Aelmihtig God, swá him leófost bíth.

67. And we lǽrath, ṭhaet aelc preosta wite tó cythanne, ṭhónne he crisman fecce, hwaet he on gebedum for cynge and biscope gedón haebbe.

DE CONFESSIONE.

1. Ṭhaet sceal geṭhencan se-ṭhe bíth manna sawla láece, and heora dǽda gewita, ṭhaet gedál and ṭhaet gesceád—hú he mannum heora dǽda gescrífe, and hí, ṭheáh-hwaethere, ne fordéme, ne hí ormóde ne gedó.

2. Ṭhónne se mann him his misdǽda andettan wille, gehýre him ǽrest geṭhildelice, hú his wíse gerad sí. Gif he wille and cunne eádmódlice his dǽda andettan, and ṭhú ongite ṭhaet him his synna hreówon, lǽr hine luflice and mildheortlice.

3. Gif he ne cunne his dǽda andettan, and his giltas asmeágan, acsa hine his wísena; and atred him ṭhá giltas út, and aséc his dǽda: and geṭhenc ṭhú, ṭhaet ṭhú ne scealt naefre gelíce déman ṭhám rican and ṭhám heanan; ṭhám freón and ṭhám ṭheowan; ṭhám ealdan and ṭhám geongan; ṭhám hálan and ṭhám unhálan; ṭhám eádmódan and ṭhám ofermódan; ṭhám strangan and ṭhám unmagan; ṭhám gehádodan and ṭhám lǽwedan.

4. Aelce dǽde, sceal gesceádwís déma wíslice to-sceádan, hú heó gedón sí, and hwǽer oththe hwǽenne. Nis on ǽenigne tíman unriht alýfed, and ṭheáh man sceal freólstídan, and faesten-tídan, and on freóls-stowan eác-swá, geornlicost beorgan. And á swá man bíth mihtigra, oththe máran hádes, swá he sceal deópor fore Gode, and fore worulde unriht gebétan; forṭhám-ṭhe se maga and se unmaga ne magon ná gelíce byrdene ahebban, ne se unhála ṭhám hálum gelice, and ṭhý man sceal medemian and gesceádlice to-sceádan ylde and geoguthe, wélan and waedlan, hále and unhále, and háda gehwilcne. And gif hwá hwaet ungewealdes misdéth, ne bíth ṭhaet ná gelíc ṭhám ṭhe willes and gewealdes silf-willes misdéth. And eác se-ṭhe nýd-wyrhta bíth ṭhaes ṭhe he misdéth, he bíth gebeorges, and ṭhe beteran dómes, symle wyrthe; forṭhám-ṭhe he nýdwyrhta wǽs ṭhaes ṭhe he worhte. Aelce dǽde to-sceáde man waerlicc fore Gode, and fore worulde.

5. Aefter-ṭhissum aríse eádmódlice tó his scrifte, and cwethe ṭhónne ǽrest: "Ic gelýfe on Drihten, Heáh-Faeder, ealra ṭhinga Wealdend; and on ṭhone Sunu; and on ṭhone Hálgan Gást; and ic gelýfe tó lífe aefter deáthe: and ic gelýfe tó arísanne on dómes daege; and eall ṭhis ic

gelýfe þurh Godes maegen and his mildse tó geweorthanne."

6. And cwethe þónne, mid hreówsigendum móde, and eádmódlice, his andetnessa tó his scrifte, onbugende eádmódlice; and þus cwethe: "Ic andette Aelmihtigum Gode, and mínum scrifte þám gástlican lǽece, ealle þá synna þe me aefre þurh awirgede gástas on besmitene wurdon, oththe on dǽede, oththe on geþóhte, oththe with waepman, oththe with wífman, oththe with ǽnige gesceafte, gecyndelicra synna, oththe ungecyndelicra.

7. "Ic andette gífernesse ǽtes and drences, ge ǽr-tíde, ge ofer-tíde. Ic andette aelce gitsunga, and aefest, and tǽlnessa, and twí-spraecnessa, leásunga, and unriht gilp, and ídel word, and unriht-cysta, and aelcne glaeng þe tó mínes líc-haman unraede aefre belimpe. Ic andette þaet ic wǽs tó oft synna wyrhta, and synna geþafa, and synna gewita, and synna láreow.

8. "Ic andette mínes módes morthor, and mǽne áthas, and unsibbe, and ofermódignesse, receleásnesse Godes beboda. Ic andette eall þaet ic aefre mid eágum geseáh tó gitsunge, oththe tó tǽlnesse, oththe mid eárum tó unnítte gehýrde, oththe mid mínum muthe tó unnítte gecwǽth.

9. "Ic andette þé ealles mínes líc-haman synna, for fell and for flaesc, and for bán and for sinuwan, and for ǽddran and for grislan, and for tungan and for weleras, and for goman and for téth, and for feax and for mearh, and for aeghwaet hnesces oththe hearðes, waetes oththe dríges. Ic andette þaet ic mín fulluht wyrs geheold þonne ic mínum Drihtene behete; and mínne hád þe ic scolde Gode and his hálgum tó lófe healdan, and me-silfum tó écere haéle, ic haebbe unmedumlice gehealden. Ic andette þaet ic míne tíd-sangas oft agǽlde; and ic swór mǽne áthas mínra hláforda líf; and mínes Drihtenes naman ic nemnode on ídelnesse.

10. "Ealles ic bidde mínes Drihtenes forgifnesse, þaet me

næfre deofol on-astaelan ne maege, ṭhaet ic búton andetnesse and bétnesse beó mínra synna; swá ic tó-daege ealle andette míne scylda beforan Drihtene Háelendum Críste, se wealdath heofonas and eorthan, and beforan ṭhissum hálgan weofode, and ṭhissum reliquíum, and beforan mínum scrifte, and Drihtenes maesse-preoste, and eom on cláenre and on sóthre andetnesse, and on gódan willan tó gebétanne ealle míne synna, and eft swilces geswican, ṭhaes-ṭhe ic aefre maege.

11. And ṭhú, Háelend Crist, sí mildsigende mínre sawle, and forgifende, and adilgende míne synna, and míne gyltas, ṭhe ic sith oththe áer aefre gefremmode; and gelaéde me tó ṭhínum uplícan ríce, ṭhaet ic móte ṭhaér wunian mid ṭhínum hálgum and gecorenum, búton ende, on écnesse. Nú ic bidde ṭhé eádmódlíce, Drihtenes sacerd, ṭhaet ṭhú sí me tó-gewitnesse on dómes daege, ṭhaet se deofol ne maege on me anweald ágan; and ṭhaet ṭhú tó Drihtene beó mín ṭhingere, ṭhaet ic móte míne synna and míne gyltas gebétan, and othres swilces geswican, tó-ṭhón me gefultumige se Drihten, se-ṭhe leofath and ríxath á búton ende, on écnesse. Amen."

THE CANONS OF AELFRIC.

BE PREOSTA SINOTHE.

OF THE CONVENTION OF PRIESTS.

1. Ic secge eow preostum ṭhaet ic-sylf nelle beran eowre gýmeleáste on eowrum ṭheowdóme, ac ic secge eow sóthlice hú hit geset is be preostum. Crist-sylf astealde Cristendóm and cláennysse, and ealle ṭhá ṭhe ferdon on his fare mid him forleton ealle woruld-ṭhing, and wífes neáwiste, forṭhón-ṭhe he-sylf cwáeth on sumum gódspelle; "Se-ṭhe his wíf ne hátath, nis he me wyrthe ṭhegn."

2. Ṭhá aefter Cristes up stíge eft tó heofenan ríce, and

aefter ge-endunge his árwurthra apostola, wearth swá mycel éhtnys on middan-earde astyrod, ṭhaet man ne mihte gegadrian Godes ṭheowas tó sinothe, for ṭhám háethenum cwaellerum ṭhe cepton heora deathes; oth-ṭhaet Constantínus se Cáser tó Crístendóme beáh, se-ṭhe ealne ymbhwyrft on his anwealde haefde.

3. Ṭhá gegaderode he sinoth on ṭhaére ceastre Nicéa ṭhreó hund biscopa and eahtatyne biscopas, of eallum leódscipum, for ṭhaés geleáfan trymmunge. Ṭhaér waéron swá maére biscopas manige on ṭhám sinothe ṭhaet hý wyrcean mihton wundru, and swá dydon. Hý amánsumodon ṭhaér ṭhone maesse-preost Arríum forṭhán-ṭhe he nolde gelýfan ṭhaet ṭhaes lifigendan Godes Sunu waére eall-swá mihtig swá se maéra Faeder is. Ṭhá fordémdon hý ealle ṭhone deofles mann, ac he nolde geswican aerṭhám-ṭhe him sáh se innoth eall éndémes út, ṭhá-ṭhá he tó gange eóde.

4. On ṭhám sinothe waéron gesette ṭhá hálgan cyricṭhenunga, and se maesse-créda, and manige othre ṭhing be Godes biggengum, and be Godes ṭheowum.

5. Hý gecwaédon ṭhá ealle mid án-raedum geṭhance, ṭhaet náther ne biscop, ne maesse-preost, ne diácon, ne nán riht-canonicus naebbe on his húse naénne wífman, búton hit sý his modor oththe his swustur, fathu oththe modrige, and se-ṭhe elles dó, ṭhólige his hádes.

8. Ṭhaér waés eác geset on ṭhám ylcan sinothe, ṭhaet se-ṭhe widuwan name, oththe aworpen wíf, oththe se-ṭhe eft wífode, ṭhaet he ne wurde naefre syththan tó nánum háde genumen, ne gehálgod tó preoste. Ac se-ṭhe aér haefde him án claén wif, se waére gecoren tó ṭhám claénan háde, swá-swá se apostol Paulus on his pistole awrát.

19. Nu gebyrath maesse-preostum, and eallum Godes ṭheowum, ṭhaet hý healdon heora cyrcan mid hálgum ṭheowdóme, and ṭhá seofon tíd-sangas gesingon ṭhaérinne, ṭhe him gesette synd, swá-swá se sinoth hý gedíhte:

uht-sang and prím-sang, undern-sang and middaeg-sang, nón-sang and aefen-sang, and niht-sang seofothan.

20. And hý sceolon gebiddan geornlice for ṭhone cyning, and for heora biscop, and for ṭhá ṭhe him gód dóth, and for eall Crísten folc.

21. He sceal habban eác ṭhá waepnu tó ṭhám gástlicum weorce, áerṭhán-ṭhe he beó gehádod; ṭhaet synd, ṭhá hálgan béc: saltere, and pistol-bóc, gódspell-bóc, and maesse-bóc, sang-bóc, and hand-bóc, gerím, and pastoralem, penitentíalem, and ráeding-bóc. Ṭhás béc sceal maesse-preost nýde habban, and he ne maeg bútan beón, gif he his hád on-riht healdan wille, and ṭhám folce aefter rihte wíssian, ṭhe him tó-lócath: and beó he aet ṭhám waer, ṭhaet hý beón wel gerihte.

22. He sceal habban eác maesse-reáf, ṭhaet he mage árwurthlice Gode-sylfum ṭhenian; swá hit gedafenlic is, ṭhaet his reáf ne beó hórig, ne huru to-sliten and his weofod-sceátas beón wel behworfene. Beó his calic eác of cláenum án-timbre geworht, unforrótigendlic, and eall-swa se disc, and cláen corporale, swá-swá tó Crístes ṭhenungum gebyrath. Man ne maeg bútan geswince swylce ṭhing forth-bringan, ac ṭhá beóth on écnysse árwurthe mid Gode, ṭhe him wel ṭheniath mid wísdóme and mid cláennysse.

23. Se maesse-preost sceal secgan, Sunnan-dagum and maesse-dagum, ṭhaes gódspelles angyt on Englisc ṭhám folce, and be ṭhám Páter Noster, and be ṭhám Crédan eác, swá he oftost mage, ṭhám mannum tó onbryrdnysse, ṭhaet hý cunnon geleáfan, and heora Cristendóm gehealdan. Warnige se láreow with ṭhaet ṭhe se witega cwáeth: *Canes muti non possunt latrare,* "Ṭhá dumban húndas ne magon beorcan." We sceolan beorcan and bódigan ṭhám láewedum, ṭhe-laes-ṭhe hý for lár-leáste lósian sceoldan. Críst cwáeth on his gódspelle be unsnoterum láreowum: *Caecus si caeco ducatum praestet, ambo in fossam cadunt,* "Gif se blinda mann bíth othres blindan látteow, ṭhónne

befeallath hý bégen on sumne blindne seáth." Blind bíth se láreow, gif he ṭhá bóc-láre ne cann, and beswicth ṭhá laéwedan mid his lár-leáste; swá warniath eow with ṭhis, swá-swá ge ṭhearfe ágon.

24. Ṭhá hálgan faederas gesetton eác ṭhaet menn syllon heora teothunga intó Godes cyrcan. And gange se sacerd tó, and daéle hý on ṭhreó, aénne daél tó cyrc-bóte, and otherne ṭhearfum, ṭhone ṭhriddan ṭhám Godes ṭheowum, ṭhe ṭhaére cyrcan begýmath.

25. Eác hý gesetton ṭhaet man ne sceole maessian innan nánum húse, búton hit gehálgod sý, búton for mycelre nýde, oththe gif man bíth untrum.

26. And gif ungefullod cild faerlice bíth gebróht tó ṭhám maesse-preoste, ṭhaet he hit mót fullian sona mid ófste, ṭhaet hit ne swelte haéthen.

27. And ṭhaet nán preost ne dó his hálgan ṭhenunge with sceattum, ne nánes ṭhinges ne bidde aet, náthor ne for fulluhte, ne for nánre ṭhenunge, ṭhaet he ne beó ṭhám gelíc ṭhe Crist-sylf adrífde mid swípe of ṭhám temple, forṭhán-ṭhe hý mangodon mánfullice ṭhaér-inne. Ne dó ná se Godes ṭheowa Godes ṭhenunge for sceattum, ac tó-ṭhý-ṭhaet he ge-eárnige ṭhaet éce wuldor ṭhurh ṭhaet.

28. Ne nán preost ne fare, for aénigre gitsunge, fram mynstre tó othrum, ac aefre ṭhurhwunige ṭhaér he tó gehádod waés, ṭhá-hwíle-ṭhe his dagas beóth.

30. Ne preost ne beó mangere, ne gitsigende massere, ne he ne forlaéte his godcundnysse; ne ne fó tó woruld-sprnecum; ne he wąepnu ne werige, ne ne wyrce sace, ne he ne drínce aet wín-túnum, swá-swá woruld-menn dóth; ne he áthas ne swerige, ac, mid ánfealdnysse, sprece aefre unleáslice, swá-swá gelaéred Godes ṭheowa.

32. Se preost sceal habban gehálgodne éle on-sundran tó cildum, and on-sundran tó seocum mannum, and smýrigan ṭhá seocan symle on legere. Sume seoce menn forwandigath, ṭhaet hý nellath geṭhafian ṭhaet hý man smýrige

on heora untrumnysse: nú wille we eow secgan hú se Godes apostol Iácobus be þám tǽhte; he cwǽth tó þám geleáffullum þus: *Tristatur aliquis vestrum, oret aequo animo, et psallat,* "Gif eower hwylc bíth ge-unrótsod, he hine gebidde mid emnum móde and his Drihten hérige." "Gif hwá bíth ge-untrumod betwux eow, he háte gefeccan him tó þǽre geláthunge maesse-preostas, and hý him ofersingon, and him for gebiddon, and hine smýrigon mid éle on Drihtnes naman; and þaes geleáffullan gebed gehǽlth þone untruman, and Drihten hine arǽrth; and gif he on synnum bíth, hý beóth him forgyfene. Andettath eow betwýnan eowre synna, and gebiddath for eow eow betwýnan, þaet ge beón gehealdene." Þus cwǽth Iácob se apostol be þǽre smýrunge seocra manna: ac se seoca sceal ge-andettan mid inweardre geomrunge þám sácerde, gif he ǽnigne gylt ungebet haefth, ǽr he hine smýrige, swá-swá se apostol hér beforan tǽhte; and hine ne mót nan mann smýrigan bútan he þaes bidde, and his andetnysse dó. Gif he ǽr synful wǽre and gýmeleás, he dó þónne andetnysse, and geswicennysse, and aelmessan, ǽr his ge-endunge; and he ne bíth fordémed tó helle, ac he becymth tó Godes mildsunge.

33. Feower sinothas wǽron for þám sóthan geleáfan ongean þá gedwolmenn, þe dyslice spráecon be þǽre Hálgan Þrýnysse and þaes Hǽlendes menniscnysse. Se forma wǽs on Nicéa, swá-swá we gefyrn ǽr sǽdon, and se other wǽs syththan on Constantinópolim, þaet wǽs other healf hund bisceopa, hálige Godes menn; se þrydda wǽs on Efesum, þaet wǽron twá hund bisceopa; and se feórtha wǽs on Calcedonia, þact waes faela hund bisceopa. And hý ealle wǽron án-raede him betwýnan tó þǽre gesetnysse þe man gesette on Nicéa, and hý gebetton gehwaet þe to-brocen wǽs of þám. Þá feower sinothas synd tó healdanne, swá-swá þá feower Crístes béc, on Crístes geláthunge. Manige sinothas wǽron syththan ge-

haefde, ac ṭhás feower syndon fyrmeste swá-ṭheáh, forṭhán-ṭhe hý adwaescdon ṭhá dwollican lára, ṭhe ṭhá gedwolan fundon dwollice ongean God, and hý eác gesetton ṭhá cyrc-lican ṭhenunga.

35. We willath swá-ṭheáh secgan ṭhá gesetnyssa eow, ṭhý-laes-ṭhe we-sylfe lósigon forth mid eow. Ge ne sceolon fǽgnigan forth-farenra manna, ne ṭhaet líc gesecan, búton eow man láthige ṭhǽr-tó; and ṭhónne ge ṭhǽr-tó geláthode sýn, ṭhónne forbeóde ge ṭhá hǽthenan sangas ṭhǽra lǽ-wedra manna, and heora hlúdan cheahchetunga, ne ge-sylfe ne eton, ne ne drincon, ṭhǽr ṭhaet líc inne lith, ṭhe-laes-ṭhe ge syndon efen-lǽece ṭhaes hǽthenscypes ṭhe hý ṭhǽr begáth. Ne ge ne sceolon beón rance, mid hringum ge-glengede, ne eower reáf ne beó tó ranclice gemacode; ne eft tó wáclice, ac wérige gehwá swá his háde tó-gebyrige; ṭhaet se preost haebbe ṭhaet-ṭhaet he tó-gehádod is; and he ne werige munuc-scrúd, ne lǽwedra manna, ṭhe má ṭhe se wer werath wimmanna gyrlan. Crist cwǽth be his ṭhenum ṭhe him ṭheniath geornlice, ṭhaet hý sceoldon beón on blysse á mid him, ṭhǽr-ṭhǽr he-sylf bith, on ṭhám sóthan lífe; ṭhám is wuldor and wurthmynd á tó worulde. Amen.

37. Nú ge habbath gehýred án-raedlice hwaet eow tó dónne is, and hwaet eow tó forgánne is: gif ge of ṭhissum dóth we nágon geweald, and we willath beón clǽne on Godes dóme. God ge-unne eow ṭhaet ge hit móton swá aredigan swá eower ṭhearf sý.

APPENDIX.

SELECTIONS FROM THE LAWS OF KING WILLIAM THE CONQUEROR.

NORMAN-FRENCH.

Cez sunt les leis e les custumes que li reis Will. grantad al pople de Engleterre, apres le cunquest de la terre: iceles meimes que li reis Edward, sun cusin, tint deuant lui.

1. Ceo est a sauer: Pais a seinte iglise. De quel forfeit que hom fet oust, e il poust uenir a seinte iglise, oust pais de uie e de menbre. E si aucuns meist main en celui ki la mere iglise requereit, si ceo fust u euesque, u abeie, u iglise de religiun, rendist ceo quil aureit pris, e cent souz le forfeit; e de mere iglise de parosse, XX. souz; e de chapele, X. souz.

3. La custume en Merchene lahe est: si aucuns est apele de larrecin u de roberie, e il seit pleui a uenir deuant iustise, e il sen fuie dedenz sun plege, il auerad terme un meis e un iur de querre le; e sil le pot truuer dedenz le terme, sil merra a la iustice: e sil nel pot truuer, si iurra sei duzime main, que al hure quil le pleui, larrun nel sout, ne par lui sen est fuid, ne auer nel pot. Dunc rendrad le chatel dunt il est retez, e XX. souz pur la teste, e IV. den. [al] ceper, e une maille pur la besche, e XL. sol. al rei. E en Westsexene lahe, C. sol.; XX. sol. al clamif pur la teste, e IV. lib. al rei. En Dene lahe, VIII. lib. le forfeit, les XX. sol. pur la teste, les VII. lib. al rei. E sil

APPENDIX.

SELECTIONS FROM THE LAWS OF KING WILLIAM THE CONQUEROR.

LATIN.

Iste sunt leges et consuetudines, quas Willielmus rex, post adquisicionem Anglie, omni populo Anglorum concessit tenendas; eedem videlicet, quas predecessor suus et cognatus, Edwardus rex, servavit in Anglorum regno.

DE PACE ET IMMUNITATE ECCLESIE.

1. Pacem et immunitatem ecclesie sancte concessimus. Cujuscumque criminis reus, si ad ecclesiam confugerit, pacem habeat vite et membrorum. Quod si quis in eum manus injecerit violentas, et ecclesie immunitatem fregerit, in primis restituat plenarie ablata, et insuper de forisfacto; si cathedralis fuerit ecclesia, vel cenobium, vel quecumque religiosorum ecclesia, centum solid.; si matrix ecclesia parochialis, XX. solid.; si capella, X solid.

DE PLEGIATIS FUGIENTIBUS.

3. Si quis appellatus latrocinio vel roberia plegiatur ad habendum ad justiciam, et interim fugerit, in Merchenelahe dabitur plegio respectus unius mensis et unius diei, querendi fugitivum, quem si infra terminum prescriptum invenerit, justicie offerat; si minus, jurabit XII. manu quod, hora qua eum plegiavit, nescivit quod latro esset, quod consilio aut ope sua non fugerit, et quod eum habere non potest ad justiciam. Deinde catallum reddet pro quo fuit attachiatus, et XX. sol. pro capite fugitivi, et IV. den. cippi custodi, et ob. pro fossorio, et insuper regi XL. sol. Juxta Westsaxenelahe, in tali casu dabit C. solid. pro capite, illi qui clamium prosecutus est, et regi IV. libras. At vero in Denelahe,

pot dedenz un an e un iur truuer le larrun, e amener a iustise, si lui rendra cil les XX. sol., kis auerad oud, sin ert feite la iustise del larrun.

4. Cil ki prendra larrun senz siwte e senz cri que cil enlest a ki il auera le damage fait, et il uienge apres, si est resun quil duinse X. sol. de hengwite, e si face la iustise a la primere deuise. E sil passe la deuise senz la cunged a la iustise, si est forfeit de XL. sol.

7. Si hom ocist auter, e il seit cunuissant, e il deiue faire les amendes, durrad de sa manbote al seinur, pur le franch hume X. sol., e pur le serf XX. sol.

8. La were del thein XX. lib. in Merchene lahe; XXV. lib. in Westsexene lahe. La were del uilain C. sol., en Merchene lahe, e ensement en Westsexene.

11. Si ceo auient que aucuns coupe le puing al auter, u le pie, si lui rendrad demi were sulunc ceo quil est nez. Del poucer, lui rendra la meite de la main. Del dei apres le poucer, XV. sol., de sol. Engleis que est apele quaer denier. Del lung dei, XVI. sol. De lautre ki porte lanel, XVII. sol. Del petit dei, V. sol. Del ungle, sil le couped de la charn, V. sol. de souz Engleis. Al ungle del petit dei, IV. den.

12. Cil ki autrui femme purgist, si forfeit sun were vers sun seinur.

13. Autersi ki faus iugement fait, uert sa were, sil ne pot iurer sur seinz, que mieuz nel sout iuger.

in tali casu, forisfactum est VIII. librarum, quarum VII. regis erunt, octava autem pro capite calumpniati dabitur. Quod si infra annum et diem poterit latronem repertum justicie offerre, reddetur ei libra, quam pro capite calumpnians accepit, et de latrone justicia fiet.

DE LATRONE CAPTO SINE UTHESIO.

4. Si quis latronem sive furem, sine clamore et insecucione ejus cui dampnum factum est, ceperit, et captum ultra duxerit, dabit X. solid. de henwite, et ad primam divisam faciet de eo justiciam. Quod si eum ultra primam divisam sine justiciarii licencia duxerit, erit in forisfacto XL. sol.

DE HOMICIDIIS.

7. Si quis convictus vel confessus fuerit in jure, alium occidisse, dat were suum, et insuper domino occisi, manbote, scilicet, pro homine libero X. sol., pro servo XX. solid.

DE WERE DIVERSORUM.

8. Est autem were theni in Merchenalahe XX. libr.; in Westsaxenelahe, XXV. libr.: rustici autem, C. solid. in Merchenelahe, et similiter in Westsaxenelahe.

DE MEMBRORUM MUTILACIONE.

11. Si quis alteri vel manum vel pedem abscidit, dimidium were illi reddat, juxta statum conditionis sue. Si pollicem, reddat dimidium illius quod pro manu redderet. Si indicem, XV. sol. Anglicos (solidum Anglicum quatuor denarii constituunt.) Si medium, XVI. sol. Si annularem, XVII. sol. Si auricularem, V. sol. Si unguem pollicis, vel ancus digiti majoris, V. sol. Si unguem auricularis, IV. den.

SI VIOLAT QUIS UXOREM PROXIMI.

12. Si quis uxorem alterius legitimam violat, weram suam domino suo reddat.

DE JUDICIO FALSO.

13. Qui judicium falsum fecerit, were suum domino solvat, nisi probare possit quod melius judicare nescivit.

14. Si hom apeled auter de larrecin, et il seit franchs hom, e puissed auer testimonie de lealted, se escundirad par plein serment. E ki blasme unt este, se escundirunt par serment nume: ceo est a sauer par XIV. humes leals par num, sil les pot auer; si sen escundira sei duzime main. E si il auer nes pot, si sen defende par iuise: e li apelur iurra sur lui par VII. humes numez, sei siste main, que pur hsur nel fait, ne pur auter chose, se pur sun dreit nun purchacer.

15. E si aucuns est apeled de mustier fruissir, u de chambre, e il nait este en ariere blasme, sen escundisse par XIV. humes leals numez, sei duzime main. E sil ait auter fiede este blasme, sen escundisse a treis duble, ceo est a saueir par XLII. leals humes numez, sei trente siste main. E sil auer nes pot, aut a la iuise a treis duble, si cum il deust a treis duble serment. E sil ad larrecin ca en ariere amende, aut al ewe.

24. De hume ki plaided en curt, en ki curt que ceo seit, fors la u le cors le rei seit, e hom lui met sure kil ad dit chose kil ne uoille conuistre; sil pot derehdner par un entendable hume del plait, oant e ueant, quil nel auerad dit, recouread sa parole.

29. Cil qui custiuent la terre ne deit lum trauailer se de lour droite cense; noun le leist a seignurage de partir les cultiuurs de lur terre, pur tant cum il pussent le dreit servise faire.

30. Les naifs ki departet de sa terre, ne deiuent cartre faut naiuirie quere, que il ne facent lur dreit servise, que apend a lour terre. Li naifs qui departet de sa terre dunt il est nez, e uent a autri terre, nuls nel retenget ne li ne se chatels, enz le facet uenir arere a faire soun servise, tel cum a li apend.

DE APPELLATIS EX FURTO.

14. Si quis appellatur de furto, et sit liber homo, si bone fame hucusque fuerit, et testimonium bonum habuerit, purgabit se per juramentum suum. Quod si ante culpatus fuit, purgabit se duodecima manu, et eligentur XIV. legales homines ex nomine, qui juramentum hoc faciant. Quod si defecerit, et jurare cum eo noluerint, defendet se per judicium aque vel ignis: et appellator per VII. legales homines ex nomine jurabit, quod nec ex odio nec alia aliqua causa hoc ei imponit nisi tamen ut jus suum adipiscatur.

SI APPELLATUR QUIS DE VIOLATIONE ECCLESIE VEL CAMERE.

15. Si quis appellatur quod aut ecclesie immunitatem, aut alicujus cameram infregerit, si hactenus de tali crimine immunis fuerit et inculpabilis, purget se juramento, per XIV. legales homines nominatos manu duodecima. Quod si alias culpatus fuerit, purget se juramento triplicato, id est per XLVIII. legales homines nominatos, manu XXXVI. Si eos habere non potest, eat ad judicium triplex, si juramentum debuit exhiberi triplex. Si furtum alii calumpniatus emendavit, eat ad judicium aque.

SI QUIS NEGAT IN CURIA SE DIXISSE QUOD EI IMPONITUR.

24. In omni curia, praeterquam in presencia regis, si cui imponitur, quod in placito dixerit aliquid, quod ipse negat se dixisse; nisi possit per duos intelligibiles homines de [visu et] auditu convincere, recuperabit ad loquelam suam.

DE COLONIS TERRE.

29. Coloni et terrarum exercitores non vexentur ultra debitum et statutum; nec licet dominis removere colonos a terris, dummodo debita servicia persolvant.

DE NATIVIS.

30. Nativi non recedant a terris suis, nec querant ingenium unde dominum suum debito servicio suo defraudent. Si autem aliquis discesserit, nullus eum receptet, vel catalla sua, nec retineat, sed faciat ad dominum proprium, cum omnibus suis, redire.

NOTES

NOTES.

PART I.

SECTION I.

§ 1. "Se daeg," *the day.*—"Se" agreeing with "daeg," according to Gram. § 425; and so throughout the Part of Speech.

§ 2. "Se Hǽlend," *the Savior*, or *Healer.*

§ 4. "Se wig," *the idol.*[1]

§ 6. "Seó faemne," *the virgin.*

§ 10. "Ṫhaet wíg," *the battle*, or *contest.*

§ 13. "Ṫhaes rinces," *of the warrior.*

§ 15. "Ṫhǽre saelthe," *of the happiness.*

§ 20. "Ṫhám hláfe," *for the loaf*, or *bread.*

§ 22. "Ṫhám réce," *with the smoke.*

§ 23. "Ṫhǽre scíran," *to the shire.*

§ 24. "Ṫhǽre wúnde," *by the wound.*

§ 25. "Ṫhǽre ṫhearfe," *from the necessity.*

§ 33. "Ṫhá sceawunge," *the spectacle.*

§ 36. "Ṫhaet spell," *the history.*

§ 38. "Ṫhý earme," *with the arm.*—"Ṫhý," the *Old Ablative*, both masculine and neuter, agreeing with the noun in the same case, and usually, if not always, governed by the Prep. "mid," sometimes understood,[2] whence it is now styled the *Ablative Instrumental.*

§ 39. "Ṫhǽre béne," *with the prayer.*—"Ṫhǽre," the *Old Abl.* feminine.

§ 50. "Ṫhám swurdum," *with the swords.*—In this instance, as

[1] Words and passages in Part I. will be found translated in every case in which there might be any doubt about their meaning, according to the connection from which they have been severally taken.

It will also be borne in mind that all words in Part I. are given as they appear written in the sources from which they have been drawn.

[2] For the particular government of the Prepositions, see Gram. § 413, and for their peculiar nature, Section VIII., Notes, as well as in Glossary, *sub oculos ipsis.*

also in "thám réce," § 22, we have the Dative used *instrumentally* in the place of the *Old Ablative*, to which it pretty generally succeeded in the later stage of the language.—"Swurdum," governed like "earme," by "mid" not expressed in the text.

§ 54. "Se mona," *the moon:*

§ 55. "Seó sunne," *the sun.*—It is the mythology of a people which personifies objects in nature, thus assigning them distinction of sex, or, in other words, gender. Hence the opposite genders to the same thing among different peoples. Perhaps the arbitrary distinction of the kind that we perceive in many languages, had its origin not so much in peculiarity or diversity of terminations, as in the system of *fetichism*, which recognising the Deity in every thing, even in the smallest blade of grass, seems to have prevailed in the earliest times over the whole earth. From fetichism there was an easy transition to polytheism, which made almost every natural object, as well as every mental faculty and moral affection, a separate divinity of either the one or the other sex.

Among many nations of the East the moon was anciently worshiped as a male deity, and the sun as a female one. The Hindoos still regard the former as such. The Caribs in the Western World actually looked upon it as a man, which helps to favor our conjecture about the origin of the name in Saxon; Glossary, *sub voce.* The peoples of Teutonic lineage at one time generally, made the moon masculine and the sun feminine, a distinction which would appear to have been more or less observed among the English as far down as the days of Shakspeare, as we find that great dramatist, the close observer of every thing national, alluding to the "blessed" luminary of the day as "a fair hot wench in flame-colored taffata."—*King Henry IV., Part I., Act I. Scene* 2.

§ 57. "Seó aercebiscop," *the archbishop.*—"Seó," for "se;" but we are disposed to regard the use of the feminine for the masculine in every case as an error of transcription.

§ 58. "The man," *the man.*—"The," used for "se," if not the more ancient form; Gram. § 35, and Gloss. *sub voc.*—"Man," more properly "mann," to distinguish it from "man," *one, they;* Gram. § 182.

§ 59. "The leng," *the longer.*—All adverbs, especially when defined by "the," must be looked upon as actual nouns, construed in the accusative case according to Grammar, § 438. See further, Section VII.

§ 60. "The lengten," *in the spring.*—"Lengten," here governed in the Dat. by the Prep. "in," not expressed in the text.

§ 65. "Thæm gegyldan," *to the companion.*—"Thæm," a variation for "thám."

§ 67. "That ís," *the ice.*—"That," for "thaet."

§ 68. "Se Pétrus," *the Peter;* i. e. *the well-known*, or *the before-mentioned Peter;* or perhaps still better, *that Peter*, the article "se, seó, thaet," before a proper name having the force of the same definitive pronoun, as always in the earlier Saxon. So ὁ, ἡ, τὸ in Greek; and the like usage also obtains in other languages. The definite article as such, is probably unknown in the earlier stage of all languages in which it is found.

§ 70. "Thaene mére," *the mere.*—"Thaene," for "thone."

§ 71. "Sió smeáung," *the argument.*—"Sió," for "seó."

§ 72. "Thý wyrs," *the worse.*—"Thý," said to be used both for "the" and like "the" before adverbs, § 59, but see Sec. XI., § 33.

§ 73. "Thas wéstenes," *of the desert.*—"Thas," for "thaes."

§ 74. "Thý cyning," *the king.*—"Thý," here the Nominative, but we think that "the" ought to be read in every instance of the kind.

SECTION II.

§ 1. "Thaes cyninges dǽl," *the king's part.*—"Cyninges," governed by "dǽl," according to Gram. § 435.

§ 2. "Wintres tíd," the *time of winter*, literally, *winter's time.*

§ 3. "Récedes hleów," the *shelter of* the *dwelling*, lit. the *dwelling's shelter.*

§ 4. "Faetes botm," the *bottom of* the *vat*, or, the *vat's bottom.*

§ 5. "Seó lufu liges and leásunge," *the love of* a *lie and of falsehood*

§ 6. "Swétnes blostma," the *fragrance of flowers.*—It will be observed, that when the governing noun has the article either expressed or understood, the one in the Genitive almost invariably follows, while in other cases, it usually goes before.

§ 7. "Tó gebeorge," *for* a *defense.*

§ 9. "Meolece and huníe," *with milk and honey.*—These Datives are either governed by the Prep. "mid," understood, or they stand in construction according to Gram. § 441.

§ 10. "On rynum," *in chariots.*

§ 11. "Tó wéga gelǽtum," *unto* the *meetings of* the *ways.*—Observe the idiomatic use of the plural "gelǽtum," comparing it with the more definite expression in Sec. V., § 1.

§ 12. "Fót with fét," *foot for foot.*

§ 17. "Putífares dóhtor thaes sacerdes of thǽre byrig," the *daughter of Potiphar the high-priest of the city.*—"Sacerdes," the Gen., in

apposition with "Putífares," according to Gram. § 433, and separated from it by the governing noun, a construction which, common in Anglo-Saxon, is not admissible in English, owing to the loss of terminations as distinctive marks of cases.—Observe, also, the use of the Prep. "of." Another Genitive dependent on "sacerdes" would not have been allowable, nor would it have expressed the same idea. So in § 39, "Papa of Rôme," *Pope of Rome.*

§ 18. "Ofer ṭhá burnan Cédron," *over the brook Kedron.*—"Cédron," in apposition with "burnan," according to Gram. § 433.

§ 21. "Ṭhǽra nǽgla faestnunge," the *fastening of the nails.*—"Faestnunge," here the Accusative.

§ 22. "Aet Pedridan muthan," *at* the *mouth of* the *Parret.*

§ 24. "Of Herôdes anwealde," *of Herod's jurisdiction.*

§ 25. "Dûna swioran," *tops of hills.*

§ 26. "Oth Donuá ṭhá eá," *unto the river Danube*, or *Donau.*

§ 28. "Bé sûthan Temese," *on* the *south of* the *Thames.*—"Ṭhǽre eá," properly understood after "Temese." Compare § 26.

§ 29. "On gesamnungum," *in* the *synagogues.*

§ 30. "Myrcna cyning," *king of* the *Mercians.*

§ 33. "Of Sodôm-wara wín-earde," *of* the *vineyard of* the *inhabitants* of *Sodom.*—It will be observed that it is only the latter, or the last member of a compound noun which is usually declined. In such cases, too, the undeclined member, or members, are commonly found in their simple or radical form, as will fully appear in the sequel. See, also, § 74.

§ 36. "Fram Drihtnes menniscnysse," *from* the *incarnation of* the *Lord.*

§ 38. "Rômana ríce," the *empire of* the *Romans.*—"Rômana," the Gen. plural employed idiomatically in the place of a corresponding adjective, and so in most cases to express the names of *capital cities, countries, kingdoms*, and the like. Thus, also, "Rômana-burh," the *city of* the *Romans*, or *of Rome;* "Egypta-land," the *land of* the *Egyptians*, or *of Egypt*, etc.

§ 40. "Bisceop Sûth-Seaxna mǽgthe," *bishop of* the *province of* the *South Saxons.*—The *Súth-Seaxna maegth* included Sussex and a part of Surrey.

§ 42. "On swegle," *in* the *sky.*

§ 43. "Of ṭhǽre dura," *out of the door.*

§ 44. "Be ṭhǽre giftan maegthe," *according to the dowry of* a *maiden.*

§ 46. "Feores frôfer," *life's comfort.*

§ 48. "Of synnum," *from sins.*

§ 50. "On stafum," *in written characters.*

§ 51. "Thurh snytro spéd," *by dint of skill.*—"Spéd," for "spéde,"

§ 52. "Of Cames cneorisse," *of Cham's lineage.*

§ 53. "Of muthe leóna," *out of* a *lion's mouth.*

§ 54. "On strengo theódscipes," *in strength of discipline.*

§ 55. "Yldo bearn," the *child of old-age.*—"Yldo," for "ylde"

§ 56. "Mid méca ecgum," *with* the *edges of* the *swords.*—"Ecgum," another instance of the idiomatic use of the plural.

§ 57. "Witena Gemót," the *Assembly of* the *Wise*, the Saxon Parliament of Britain. Properly written as one word, but with the two members dependent upon each other, as always in such cases.

§ 58. "Intó thaes Fariséus húse," *into the Pharisee's house.*

§ 59. "Geswustrena bearn," *children of sisters.*

§ 61. "On thám wéstene Judéae," *in the wilderness of Judea.*

§ 62. "Theóda riht," the *law of nations.*

§ 63. "Waetera sáes," *waters of* a *sea.*

§ 64. "Bútan fisceran, and fugeleran, and huntan," *except fishers, and fowlers, and hunters.*

§ 65. "Thaere modor cild," *the mother's child.*

§ 66. "Raeswan herges," *leaders of* a *host.*

§ 70. "Hádes man," a *man of condition.*—"Man" for "mann," as before.

§ 74. "With thám Crístenan-dóme," *against Christianity.*—It is not usual for an adjective, in forming a compound with a noun, to be declined, but the former member of "Crístenan-dóme" is evidently the definite state of "Cristen," *Christian*, whence one reason for the use of the article "thám;" Gram. § 79. We, however, commonly find "se Crístendóm," Gen. thaes Crístendómes, etc.

We will here take occasion to observe, that an adjective may unite even with two nouns in forming a compound, the last member alone being declined, and that in many copies of Anglo-Saxon works, the different constituents are found separate from each other, transcribers, and perhaps writers themselves, having exercised ample discretion in that respect. Thus, for instance, the three members of "eald-hláford-cynnes," *of* the *race of* their *ancient lords*, may sometimes appear unconnected by the hyphen, and again either in the form "ealdhláford cynnes," or in that of "ealdhláfordcynnes." Inattention to the nature of such compounds has led many to suppose grammatical errors where none exist.

In such compounds as "eald-hláford-cynnes," the Adj. "eald" describes the noun "hláford" which follows it, while "hláford" itself, the Sing., is rendered as the plural. Sometimes, when the compound

consists only of two nouns, the former may be translated by the corresponding adjective in English, if not made dependent upon the latter by means of the Prep. "of," with the employment of the definite article, when necessary: as, "woruld-sorga," *worldly cares*, or, the *cares* of the *world*. Perhaps no language ever possessed ampler or more varied powers of composition than the Anglo-Saxon. In the poetry of the tongue especially, they are displayed to their fullest extent.

§ 78. "Aet hám," *at home*.—"Hám," when denoting *home*, is usually undeclined.

SECTION III.

§ 1. "Gelíc þám mangere," *like unto the tradesman*.—"Mangere," the Dat. governed by "gelíc," according to Gram. § 444.

§ 2. "Of folcum þám strangestan," *of peoples the most powerful*.—"Strangestan," agreeing with "folcum," according to Gram. § 427.

§ 4. "Dysgum monnum," *by ignorant men*.—"Monnum," the Dat. according to Gram. § 441.

§ 5. "Snellra werod," a *host of alert* men. The expression a poetical one.—"Snellra," properly "snelra;" Gram. § 84.

§ 6. "Mycelnes heofónlices weredes," a *multitude of* the *heavenly host*. But better, according to the construction, the *vast array*, or perhaps, the *magnificence of* a *heavenly host*.

§ 8. "On smêthne feld and rúmne," *into* a *smooth field and spacious*.—This construction is one of peculiar beauty, and has been occasionally adopted by some of the best writers in the modern tongue.—"On," followed by the Acc. "*into*," and the like, as "in" in Latin.

§ 10. "With þám aglaecan," *among the wicked*.—"Aglaecan," an instance of the adjective in the definite state standing for a noun. As such, it may be accompanied either with the article or with a pronoun, and be employed as well in the singular as in the plural number.[1]

§ 12. "Mislíces bleós," *of* a *different color*.—"Bleós," the Gen. construed with "mislíces" in the complete sentence, according to Gram. § 436. So also in § 35, "Réthes módes monn," a *man of* an *austere mind*.

[1] Formations of the kind in English can be used with propriety only in the plural; as, "the dead," "the living," i. e. *dead men*, *living men*, though we sometimes find them in the singular when made with perfect participles, especially in the titles of books and of subjects; as, "the Betrothed," "the Forsaken." It would be more in accordance with the genius of the language, however, to add the word "one" in all such cases; as, "the Betrothed One," "the Forsaken One." Confusion, also, would be thus avoided.

§ 13. "Thá maestan blód-gýtas," *the greatest blood-sheddings.*—"Thá maestan," *the greatest*, not *the most*, which would require to be followed by the Genitive plural.

§ 14. "Yldest burh-wara," *eldest of* the *citizens.*—"Burh-wara," the Genitive plural governed by "yldest," according to Gram. § 445.

§ 16. "Haelethas heardmóde," *heroes firm.*

§ 19. "Stow waeteres waedla," a *place destitute of water.*—"Waeteres," the Gen. governed by "waedla," according to Gram. § 444.

§ 24. "Wraeccan láste," *with exiled footstep.*—"Láste," the Dat. in construction according to Gram. § 441.

§ 25. "For wédendre heortan thaes cyninges," *on account of* the *raging heart of the king.*—An instance of the Genitive with the article following the governing noun, thus making the sentence more emphatic.

§ 28. "Thá gástlican thearfan," *the spiritually poor.*—"Thá" answering for both "gástlican," and "thearfan," as the definite state. It will be observed that the use of "gástlican," the adjective, is idiomatic, and is required by "thearfan" as a noun, § 10. The English in such cases employs the corresponding adverb, as in the translation of the example, or an equivalent. Our version of the passage from which the example has been drawn, reads, "the poor in spirit."

§ 29. "On gedefre yldo," *in* a *proper age.*—"Yldo," as before, for "ylde."

§ 31. "Of Laedene tó Engliscum," *from Latin into English.*—"Engliscum" agreeing with "gereorde" understood, the Dative singular of "gereord," *language, speech*, (Gloss. *sub voc.*), and not *English*, as the word is commonly rendered, but *Anglo-Saxon*, or perhaps as well, *Anglican.* Indeed, the difference between the ancient and modern terminations "-isc" and "-ish" well distinguishes the language in its two great epochs. Compare also "Natale Sancti Gregorii Papae," p. 22, with p. 24.

§ 32. "Mid lufwendum módes willan," *with* a *benevolent disposition of* the *mind.*—An unusual construction of the Genitive, and hardly admissible unless we take "módes willan" as a compound word, such compounds being not unfrequent.

§ 33. "Seó hálige meowle." *the holy maid.*

§ 34. "On nearore lífe," *in* a *narrower life.*

§ 36. "Curmelle seó laesse," *the lesser centaury.*

§ 37. "Dugetha genóhra," *of abundant blessings.*

§ 38. "Thú góda theow and getrýwa," *thou good servant and faithful!*—"Theow," in apposition with "thú," according to Gram.

§ 433, and the latter word requiring the adjectives to be in the definite state, upon the principle contained in Id. § 79.

§ 42. "Wífa wlítegost," *most beauteous of women.*—"Wífa," the Gen. plural, governed by "wlítegost," according to Gram. § 445.

§ 45. "Wlítegum wǽdum," *with beauteous garments.*—"Wǽdum," the Dat. according to Gram. § 441.

§ 46. "Tunnan fulle hlutres áloth," *tuns full of pure ale.*—"Aloth," the Gen. governed by "fulle," according to Gram. § 444.

SECTION IV.

§ 2. "Thissa yfela auther," *either of these evils.*—"Yfela," governed by "auther," according to Gram. § 435, and defined by "thissa," Id. § 427.

§ 3. "Se be thám," *he concerning whom.*

§ 4. "Sum wíf seó," *a certain woman who.* It will be observed, that although "wíf" is of the neuter gender, it not unfrequently requires the relative to be feminine, and the same with regard to the personal pronoun when it supplies its place.

§ 5. "Eal that ríce," *all that region.* The original force of the article; Sec. I., § 68.

§ 6. "Aefter thǽre ylcan wísan," *after the,* or *that same manner.*

§ 7. "Manegum swylcum bígspellum," *with many such parables.*—"Bígspellum," the Dat. according to Gram. § 441.

§ 9. "On hwylcum anwealde," *by what authority?*

§ 10. "Be hyra synne," *touching their sin.*—"Hyra," the Gen. governed by "synne," according to Gram. § 435.

§ 11. "Eall that heó," *all that she . . .*

§ 15. "Eallum thám-the," *for all those who . . .*

§ 17. "Náht me wana," *nothing is wanting unto me.*—"Me," the Dat. governed by "ys" understood, according to Gram. § 450.

§ 18. "Raest eallra úrra geswinca," *rest from all our toils.*—"Geswinca," *of toils,* the Gen. used idiomatically, as depending upon the preceding noun.—"Eallra," more properly "ealra;" Gram. § 84.

§ 19. "On thone écan eard ussa saula," *into the eternal country of our souls.*—"On," as in Sec. III., § 8.

§ 20. "Mid usic," *with us.*—"Usic," an older form of the Dat. than "us," whence chiefly poetic.

§ 21. "Be thínum ágenum wille," *according to thy own will.*

§ 22. "Mid his-sylfes miht," *with his own might.*—"His-sylfes," lit. *his-self's,* the two members of the compound being properly in apposition with each other, according to Gram. § 433.

§ 24. "Ofer eow-sylfe," *upon yourselves.*—"Eow-sylfe," lit. *you-selves.*

§ 26. "Bé ǽenlipugum mannum," *one man after another;* lit. *by successive men.*

§ 28. "For his ágenre gecynde," *by reason of its own nature.*

§ 29. "Ifig ṭhe on stáne," *ivy which on stone.*

§ 30. "With ṭhone waestm," *near that fruit.*

§ 32. "With mín," *against me.*

§ 33. "Aeghwaetheres hádes," *of either sex.*—"Hádes," the Gen., construed with "aeghwaetheres" in the complete sentence according to Gram. § 436.

§ 34. "Ṭhý daege," *on that day.*—"Daege," the Old Abl., as it is preceded by "ṭhý," and belonging to Gram. § 438, in the place of the later Dative of the Rule.

§ 35. "Fram ende oth otherne," *from* the one *end unto* the *other.*

§ 36. "Hwaet rûmedlices oththe micellices?" *What of spacious or of great?*—"Hwaet," governing "rûmedlices" and "micellices" in the Genitive singular according to Gram. § 443.

§ 37. "Hiora ryne," *their course.*

§ 38. "Unc and uncrum bearnum," *unto us two and unto* the *children of us two.*—"Uncrum," strictly *our-two,* but our language is not susceptible of any pronominal form which can properly correspond to this Saxon dual.

§ 39. "Uncer ǽehta," the *possessions of us two.*—"Uncer," the Gen. governed by "ǽehta," according to Gram. § 435.

§ 41. "Bé hláfe ánum," *by bread alone.*

§ 42. "An man," *a certain man.*

§ 43. "Anra gehwilc for his ágenum gilt," *every one for his own crime.*—"Anra gehwilc," lit. *each of certain ones.*—"Anra," governed by "gehwilc;" Gram. § 445.

§ 46. "Be-aeftan ṭhǽere maenio," *behind that crowd.*

§ 47. "Heora bégra eágan," the *eyes of both of them.*—"Heora bégra," lit. *of them both,* "bégra" being in apposition with "heora," according to Gram. § 433.

§ 48. "Tó him eallon," *unto all of them.*—"Him eallon," lit. *them all,* as in § 47.

§ 50. "Aer ṭhú ṭhé-self," *ere thou thyself.*—With "me-self," "ṭhé-self," etc., we have corresponding forms in French, "moi-même," "toi-même," etc., which idioms no doubt proceeded from a Frankic influence. But in the case of "ṭhé-self" and the like, would it not be better to regard the "self" as belonging to the foregoing Nominative, and elegantly separated from it by the somewhat pleonastic, but

more emphatic use of "ṫhé" as the Old Abl., *by thee*, according to Gram. § 441?

§ 52. "Hwá ṫhegna," *which* one *of* the *attendants?* i. e. upon his ministry, referring to Jesus Christ's disciples.—"Ṫhegna," the Gen. plural, governed by "hwá;" Gram. § 445.

§ 55. "Sume ṫhǽge," *some of those.*—"Sume ṫhǽge," lit. *some those*, as in § 47, and § 48, and in Sec. VI., § 33, which see.

§ 56. "On ṫhás gnornunga," *into these lamentations.*

§ 57. "Tó his húse and tó ṫhínum," *to his house and to thine.*—"Ṫhínum," agreeing with "húse" understood.[1]

[1] We will here take occasion to observe that English grammar requires another denomination of pronouns. As we have Possessive Adjective Pronouns, so we ought also to have Possessive Substantive Pronouns, the latter consisting of *mine, thine,* and *yours, his, hers, its, ours, yours, theirs,* in the Nom. and Obj. cases only, and combining in themselves the idea previously conveyed by the noun. Thus a great difficulty is removed in parsing such sentences as the following: "This hat is *mine;*" "Give me my whip: John took *yours;*" as in the first, "mine" is a Possessive Substantive Pronoun in the Nom. case after "is," and in the second, "yours," the same in the Obj. case governed by "took." So likewise when these pronouns depend upon a preposition: as, "That picture was one of *ours;*" "That horse is equal in speed to *yours;*" in which examples "ours" and "yours" are Objectives with the usual government in their connection. That such forms are not Personal Pronouns in the Possessive case is very clear, since they cannot be placed before nouns and be governed by them, nor can they be placed before nouns to agree with them as Possessive Adjective Pronouns. "Mine" and "thine" euphonically employed in the older English before nouns beginning with a vowel, for "my" and "thy," must be excepted from the latter remark.

The true possessives of the Personal Pronouns in English are, *my, thy,* and *your, his, her, its, our, your, their,* which may also with propriety be treated as Adjective Pronouns of a Possessive character, whence the name.

The construction in Anglo-Saxon which led us to make the foregoing observations, was evidently the origin of what in English we have denominated *Possessive Substantive Pronouns.* It will be found to be a common one in the language.

It may not be amiss to state also in this connection, that it was the frequent use of "thá," "thára," and "thám," for "hi," "hira," and "him," in the period after the Norman conquest, which, in the formation of the present English, led to the adoption of *they, their,* and *them,* modifications of the former, instead of corresponding ones from the latter. This usage would seem to have originated among the lower orders of the mixed population of the country, in their species of *lingua franca*, to avoid the ambiguity arising from forms which belonged to both numbers, "hira," in sound at least, differing but little from "hire," the Gen. singular of "heó;" and thus it is probable that the Possessive or Genitive "*its,*" i. e. "hits," existed in the language long before we find it appearing in any English book. In the early literature of every people it is seldom that we meet with the speech of any other than the higher orders of society. Compare Introduction, § 81—§ 83.

§ 58. "His mágas," *relations of his.*—"His," *of his;* so the Possessive of the Personal Pronouns in Anglo-Saxon must sometimes be rendered into English.

SECTION V.

§ 1. "Twégra wéga gelǽtu," the *meetings of two ways.*—"Twégra" agreeing with "wéga," according to Gram. § 427.

§ 2. "An of ṭhám," *one of those.*

§ 4. "Ṭhreó and ṭhritig geára," *three and thirty years.*—"Geára," the Gen. plural governed by "ṭhreó" and "ṭhritig," according to Gram. § 445.

§ 7. "Six hund ṭhúsenda," *six hundred thousand.*—"Six," agreeing with "hund," according to Gram. § 427, and "ṭhúsenda," governed by the latter;[1] Id. § 445.

§ 8. "On ṭhone syxteothan Sunnan-daeg," *for the sixteenth Sunday.*—Part of a Rubric.

§ 10. "An ṭhára twelfa," *one of the twelve.*—"Twelfa," governed by "án," according to Gram. § 445.

§ 11. "Mid twám hundred," *with two hundred.*—"Hundred," the Dative plural undeclined.

§ 15. "Scipa án hund and eahtatig," *of ships one hundred and eighty.*—"Scipa," the Genitive plural governed by "hund and eahtatig;" Gram. § 445.

§ 17. "Ṭhý twentigthan daege and ṭhý feórthan Septembris," *on the twentieth day and on the fourth of September,* i. e. *on the twenty-fourth day of September.*—"Daege," the Old Abl., according to Gram. § 438.—"Septembris," a Latin Genitive.

§ 18. "Other healf-hund biscopa," *one hundred and fifty bishops.*—"Other healf-hund," equivalent to *the second hundred, deducting a half hundred,* the expression evidently being elliptical. So, also, "ṭhrydde healf-hund," *two hundred and fifty,* i. e. *the third hundred, deducting a half hundred;* "feórthe healf," *three and a half,* i. e. *a fourth unit, deducting a half unit,* etc.

§ 19. "Hund-seofontig sithon," *seventy times.*—"Sithon," an Old Dat. or Abl. form, according to Gram. § 438.

[1] Unless the Numeral be recognised in English as a distinct part of speech, according to the definition of its nature that we have given, Gram. § 120, the terms *hundred, thousand, million, many, few,* etc., when preceded by the Indefinite Article must be regarded as Nouns, while those which accompany them, and with which they are usually made to agree, are, in either case indeed, invariably dependent upon the Prep. "*of*" understood: as, "a hundred men," "a great many women," i. e. "a hundred *of* men," "a great many *of* women."

§ 22. "Tó ṭhám othrum," *to the second.*

§ 25. "Hund-seofontigra sum," *some*, or *about seventy.*—It is uncertain whether "sum" should be regarded in such cases as this, as a noun, or as an indefinite pronoun, or indefinite numeral. Perhaps government requires that it should be considered as the last.

§ 26. "Ṭhúsend-málum," *in a thousand parts.*—"Ṭhúsend," undeclined, and compounded with "málum" as one word, and in construction according to Gram. § 441.

§ 27. "Nú othre sithe," *now the second time.*—"Sithe," here the Old Abl. according to Gram. § 438, but really in apposition with "nú."[1]

§ 28. "Sume ten geár on ṭhám gewinne," *some ten years in the war.*—In such cases as this, "ten" must either be regarded as in apposition with "sume," as in Sec. IV., § 55, denoting indefinitely *some of ten*, or be explained by ellipsis, as, "sume ten," *some*, I may say, *ten.*—"Geár," here the Acc. according to Gram. § 438.

§ 32. "Ṭhám gingum ṭhrym," *to the three youths.*—For this construction, compare "ṭhá eorlas ṭhrý," *the three earls*; "ṭhá hyssas ṭhrý," *the three lads*; but all poetic.

§ 33. "Hwilc ṭhára ṭhreóra," *which of those three?*—"Ṭhreóra," governed by "hwilc," according to Gram. § 445.[2]

SECTION VI.

§ 1. "Him fyligdon mycel menigu," a *great multitude followed him.*—"Him," the Dat. governed by "fyligdon," according to Gram. § 449.—"Fyligdon," a verb in the plural, having "menigu," a noun of multitude in the singular, as its subject; Id. § 421.

§ 2. "Ṭhú gemyndest ṭhá word," *thou rememberest the words.*—"Word," the Acc. governed by "gemyndest;" Gram. § 447.

§ 3. "Bódiath gódspell ealre sceafte," *preach the gospel unto every creature.*—"Gódspell" and "sceafte," the Acc. and the Dat. governed by "bódiath;" Gram. § 454.

§ 5. "Gilpes ṭhú gírnest," *glory dost thou yearn after.*—"Gilpes," the Gen. governed by "gírnest;" Gram. § 448.

§ 7. "Hyt náht ne fremode," *it profited nothing at all.*—"Náht,"

[1] For the earlier construction of the Adverb in the sentence, from its peculiar nature, see Sec. VII., with Sec. XI., *passim.*

[2] The propriety of generally introducing the Numeral into English grammar, as a distinct Part of Speech, is manifest, and perhaps it would be as well to class with Numbers many words usually explained under the head of Pronouns, and even under that of Adjectives, dividing the whole into *Definite* and *Indefinite.* But when words partake of the nature of different parts of speech, it is difficult to define them.

the Acc. as explained in Sec. XI., § 98; and for the employment of the two negatives in expressing the negative more forcibly, see Gram. § 465.

§ 8. "Ic hine bletsige and ge-eácnige," *I will bless and increase him.*—It is the connection which must determine whether the Indefinite Tense in Saxon is to be translated by the Present, or by the Future in English.

§ 9. "Reáf tó werigenne," *garments to wear.*—"Werigenne," the Gerund governed by the Prep. "tó," according to Gram. § 461.

§ 10. "Heora áe tó behealdanne," *their laws to observe.*—"Ae," the Acc. governed by "behealdanne;" Gram. § 462.[1]

[1] The recognition of the Gerund in English grammar, existing as it really does, is indispensably necessary for the harmonious resolution of sentences. It differs, as will be perceived, both from the Participle, and from the Participial Noun. The Participial Noun is only governed, or stands as the subject to the verb, and is required to be invariably preceded either by the definite article, or by the possessive case, which helps to constitute it, and to be followed by a preposition with some word depending upon it; the Participle agrees and governs, while the Gerund both governs either as a verb or as a noun, and is governed, unless it be the nominative to the verb in the sentence. The following examples will illustrate the distinction which we would insist upon:

"*By the governing of men* he became despotic."
"*The governing of men is* sweet."
"*Trajan's governing of them was* mildness itself."
"*Governing men* with mild sway, *he* rose to popularity."
"*By governing men* his talents were fully developed."
"*Governing men was* his greatest delight."
"*Her governing displayed* strength of character."

Hence we would suggest the following Rules for the Gerund:

1.—Gerunds, like Participles, have the same government as the verbs to which they belong.

2.—The Gerund is either governed, or governs like the Noun, and like the Noun may stand as the subject to the verb in the sentence.

In the formation of Participial Nouns, the omission either of the definite article or possessive case, or of the preposition, cannot be justified; nor can the Objective follow the Gerund when governing a noun or pronoun in the Possessive. Thus we cannot say, "The ruining him," or "ruining of him," as in the first instance, "ruining" having become a noun by taking "the" before it, renders itself incapable of governing "him" the Objective; and in the second, the same word is no longer a *participle*, since it cannot agree with any thing, nor a *gerund*, since the Gerund is never followed by the Prep. "of" with a dependent word, nor a *noun*, because it lacks what is essential to constitute the Participle a noun, either the definite article or the possessive case: nor can we say, "By John's holding him," since "holding" being the word upon which the Possessive "John's" depends, cannot also govern the Obj. "him." In such cases it is usually said that the Possessive is governed by the portion of the sentence which immediately succeeds it; but no idea is more erroneous, as all the words in a sentence are mutually dependent.

§ 12. "Gif[1] ṫhú heora untreówa onscunige," *if thou avoid their deceits.*

§ 13. "He me sealde tó ráeddanne," *he gave me to read.*—"Me," the Dat. with the Acc. not expressed, governed by "sealde;" Gram. § 454.

§ 14. "Ic axige me raedes," *I ask counsel for myself.*—"Me," the Dat., with the Gen. "raedes," governed by "axige;" Gram. § 453.

§ 15. "Rist se stól nyther," *the throne tumbles down.*

§ 16. "Gif áenig man ceápode," *if any man should purchase.*—"Ceápode" with "gif," the Subjunctive mood, which in most cases is determined by the conjunction, and sometimes even by an adverb.

§ 18. "Hérigath hálgum stefnum," *praise with holy voices.*—"Stefnum," the Dat. in construction according to Gram. § 441.

§ 19. "Faeste gefeged," *firmly joined.*

§ 20. "Ṫhá adredon híg, and wundredon, and betweox heom cwáedon," *then feared they, and wondered, and said among themselves.*

§ 22. "Smeádon hú híg hine forspyldon," *devised how they might destroy him.*—"Forspyldon," the Subjunctive determined by the Adv. "hú."

§ 23. "Andswarast ṫhú swá ṫhám bisceope," *answerest thou thus the high-priest?*—"Bisceope," the Dat. governed by "andswarast;" Gram. § 449.

§ 24. "Hwaet ys ṫhaet gyt me sóhton," *what is* it for *that ye two have sought me?*—What has been already said in relation to the Indefinite in Saxon, applies equally to the Perf., in rendering it by the Imperf. or the Perf., and even by the Pluperf. or the Second Fut. in English, all of which tenses it appears to embrace.

§ 26. "Wlíte ṫhú scryddest," *with beauty hast thou clothed.*—"Wlíte," the Dat. or Abl. in construction according to Gram. § 441.

§ 27. "Sóthes ne wanda," *truth do* thou *disregard not.*—"Sóthes," the Gen. governed by "wanda;" Gram. § 448.

§ 29. "Hí wunedon oth ṫhysne daeg," *they would have continued until this day.*—"Wunedon," the Subjunctive, with the Conj. in a preceding member of the sentence.

§ 30. "Gif hwá wundrie hú hit gewurthan mihte," *if any one won-*

There are principles in grammatical construction, principles interwoven with the genius of every language, which custom itself cannot violate with impunity for any length of time.

We will here take occasion to observe that the Gerund cannot be regarded simply as a noun, since the noun cannot govern out of the genitive case. See further, Gram. § 138, note 3.

[1] For the earlier relation which the conjunction bore in the sentence, see Sec. IX., *passim.*

der how it could be done.—"Mihte," *was able, could.*—"Gewurthan," the Inf. governed by "mihte;" Gram. § 459.

§ 32. "Gif thú thám frumgaran brýde wyrnest," *if thou unto the patriarch refuse* his *wife.*—"Frumgaran," the Dat., with "brýde," the Acc., governed by "wyrnest;" Gram. § 454.

§ 33. "Sume híg tweónedon," *some of them doubted.*—"Sume híg," lit. *some they.* Compare Sec. IV., § 55.

§ 34. "Se godcunda anweald hí to-stencte," *the divine power dispersed them.*

§ 36. "Húméta cann thes stafas," *how knoweth this* one *letters?*

§ 37. "Ic beó mid hyre," *I will be with her.*

§ 38. "Wolde cyning wall onsteallan íserne," *would* the *king erect* an *iron wall?*—"Onsteallan," governed by "wolde," according to Gram. § 459.—"Iserne," the adjective, elegantly and emphatically separated from the noun by the verb.

§ 40. "Thé bringath cyningas lac," *unto thee shall kings bring offerings.*

§ 41. "Nys hálum láeces nán thearf," *unto* a *hale,* or *well* man there *is no need of physician.*—"Hálum," the Dat. singular, and governed by "nys" according to Gram. § 450.

§ 42. "Ge habbath us gedón láthe Pharáone," *ye have made us hateful unto Pharaoh.*—"Habban," in such cases as this an auxiliary, but according to an old construction in the language, we would here have "gedóne" in the place of "gedón," as in Gram. § 428.

§ 43. "That bíth alles leás," *that will be void of all.*—"Alles," the Gen. governed by "leás," according to Gram. § 444.

§ 44. "Ne leóh thú leng," *lie not thou* any *longer.*

§ 45. "Béc on tó leornianne," *books to learn in.*—"On," governing "the," *which,* understood.

§ 46. "He wyle on gehálgodum legere licgan," *he desires to lie in* a *consecrated cemetery.*

§ 47. "Hit lícode Heróde," *it pleased Herod.*—"Heróde," the Dat. governed by "lícode," according to Gram. § 449.

§ 49. "Alýfe me tó farenne," *permit me to go.*—"Me," the Dat. governed by "alýfe," according to Gram. § 449.—"Farenne," properly "faranne."

§ 50. "He wáes byrnende leoht-faet and lyhtende," *he was* a *burning light and shining.*—"Leoht-faet," the Nom. after "wáes," according to Gram. § 423.

§ 51. "Ne miht thú me fylian," *thou art not able to follow me.*—"Me," the Dat. governed by "fylian;" Gram. § 449.

§ 52. "Man mót medemian be mihtum," *one ought to moderate according to* his *ability.*—"Mihtum," the plural, *powers.*

§ 53. "He nolde meldian on his geferan," *he was unwilling to inform against his companions.*

§ 55. "Ealle we móton sweltan," *all of us must die.*—"Ealle we," lit. *all we*, or *we all*, by inversion into English. Compare the corresponding expressions in Sec. IV., § 47, § 48, and § 55, and above, § 33.

§ 57. "Se monath is nemned on Leden DECEMBRIS," *that month is called in Latin*, DECEMBRIS.—"On Leden," lit. *into Latin*, idiomatically for "on Ledene," or from the fact that there is a *quasi* motion implied in the idea of translation from one language into another. Compare Sec. III., § 8.—"Decembris," the Nom. properly governed by the Perf. Part. "nemned" in relation with the verb "is;" Gram § 463, or perhaps in construction, according to Id. § 423.

§ 58. "That ic seó teónum georn," *that I be anxious for mischief.*—"Seó," perhaps, *am*, for we must sometimes render the Saxon Subjunctive by the English Indicative.—"Teónum," the plural, and as the Dat. governed by "georn," according to Gram. § 444.

§ 59. "He gét that blód," *he shed that blood.*

§ 61. "We sceolon beón gethafan," *we ought to be consenters.*—"Beón," governed by "sceolon;" Gram. § 459, and "gethafan," the same case as "we," upon the principle implied in Id. § 423.

§ 65. "Hér bíth eác gemeted gagates; se stán bíth blaec gym," *here is also found* the *agate; that stone is* a *pale gem.*—"Gemeted," agreeing with "gagates," according to Gram. § 427.

§ 67. "He wǽs thánon agán," *he was gone thence.*—"Agán," agreeing with "he," according to Gram. § 427.

§ 70. "Thá wearth ic agáslwed," *then was I astonished.*

§ 71. "Igland the man Ii nemnath," an *island which they call Ii.*—"Ii," the Nom., with "the" the Acc., governed by "nemnath;" Gram. § 457.

§ 73. "Is tó árianne," *is to be honored.*

§ 74. "Thaet wíf that thú me forgeáfe tó geferan," *the woman that thou gavest to me for* a *companion.*—"Thaet," the Rel., here agreeing with "wíf" in gender. See again Sec. IV., § 4.—"Tó," *for*, the Prep., in all such cases may be rendered by the Conj. *as.*

§ 76. "Berende rípan heora," *bearing their reaps.*—"Rípan," the Acc. governed by "berende;" Gram. § 462, and the latter agreeing with "hí," *they*, not expressed, according to Id. § 427.

§ 79. "He eow axath hwaet ge dón cunnon," *he asketh you what ye know how to do.*—"Eow," one Acc. with the other contained in

"hwaet," as a compound, (Gram. § 119, 7,) governed by "axath;" Id. § 455. "Hwaet ge dón cunnon" taken together, however, may comprise the second Acc.—"Cunnon," equally well, *can*, and governing "dón" according to Gram. § 459.

§ 83. "Fótum treden," *trodden with* the *feet*.—"Fótum," the Dat. in construction according to Gram. § 441.

§ 84. "Alesen under lindum," *chosen under linden-banners*, i. e. banners made from the wood of the *linden*, or *lime-tree*.

§ 85 "Biddan thaes the he baéd," *to pray for that which he prayed for*.—"The," being governed by "baéd," must be in the same case as "thaes," governed by "biddan," and both according to Gram. § 448.

§ 86. "Mín cnapa lith seoc," *my servant lieth sick*.

§ 87. "He softe swáef," *he softly slept*.

§ 88. "Hió bereth sunu," *she shall bear a son*.

§ 91. "Fór scép tó scíranne," (he) *went to shear sheep*.

§ 92. "Ic wyle ón weras staelan," *I will steal on men*.—"Wyle," here apparently implying *futurity*.

§ 93. "He sige nam," *he gained a victory*.

§ 95. "Hwí slápe ge," *why sleep ye?*

§ 96. "Hóh hyne," *crucify him*.—Addressed to Pontius Pilate in the Gospel.

§ 97. "Mid blisse onféhth," *receiveth with joy*.

§ 98. "That he heolde," *that he should keep*.

§ 99. "Sió eax welt ealles thaes wáenes," *the axletree governs all the wain*.—"Wáenes," the Gen. governed by "welt;" Gram. § 441.

§ 101. "Swápendum windum," *winds sweeping*.—"Windum," the Dat. absolute with "swápendum," according to Gram. § 442.

§ 102. "He weop ofer híg," *he wept over them*.

§ 104. "Heow he that hors mid thám spuran," *thrust he the horse with the spurs*.

§ 105. "Thá híg reowun," *whilst they rowed*.

§ 107. "Hió speón hine," *she induced him*.

§ 110. "Mec hreóweth," it *repenteth me*.—"Mec," the Old and latterly poetic Dat., governed by "hreóweth;" Gram. § 451.

§ 111. "Thá deór hí hátath hránas," *the deer they call reins*.—"Hránas," the Nom. with the Acc. "the," *which*, understood, governed by "hátath;" Gram. § 456.

§ 112. "Thá híg haefdon hyra lóf-sang gesungenne," *when they had sung their song of praise*.—"Gesungenne," agreeing with "lóf-sang," according to Gram. § 428.

§ 113. "And thaet hí didon thurh thaes deofles láre, the hwílum

ær Adam forlǽrde," *and that did they through the suggestion of the devil, who sometime before had misled Adam.*

§ 114. "Nú þú þus glaedlice tó us sprecende eart," *now art thou thus gladly speaking unto us.*

§ 115. "Ic gá rǽdan," *I am going to read.*—"Gá," in this case, seems to imply *intention.*

§ 116. "Me þinceth," it *seemeth to me.*—"Me," the Dat., governed by "þinceth;" Gram. § 451.

§ 117. "Ic me reste," *I rest myself.*—"Me," *me*, the Acc., governed by "reste," according to Gram. § 452, as all verbs in Anglo-Saxon commonly styled Reflexive, possess a sort of transitive sense.

§ 118. "Ne hyngrath þone þe tó me cymth," *it shall not hunger him who cometh unto me.*—"Þone," the Acc., in the place of the Dat., governed by "hyngrath," according to Gram. § 451.

§ 120. "Þín geleáfa þé dyde hále," *thy faith hath made thee whole.*—"Hále," here the Acc. feminine.

§ 121. "Hú he wǽs hál geworden of þám eorede," *in what manner he had become whole of the legion*, sc. of devils, referring to the demoniac in the Gospel.—"Wǽs geworden," lit. *was become.*

§ 122. "Us nis alýfed," *unto us* it *is not allowed.*—"Us," the Dat., governed by "alýfed" in relation with "nis" according to Gram. § 463, and the latter agreeing with "hit" understood, according to Id. § 427.

§ 123. "Þá ferdon þá þe asende wǽron," *then went those who had been sent.*—"Asende," agreeing with "þe" according to Gram. § 427.

§ 124. "Þaet aelcum haebbendum bíth geseald fram þám þe naefth," *that unto every one having shall be given from him who hath not.*—"Aelcum," the Dat., governed by "geseald" in relation with "bíth," according to Gram. § 463, and "geseald" agreeing with "hit" understood, and referring to the thing not possessed, according to Id. § 427.

§ 127. "He forbeád blód tó þicgenne," *he forbade blood to be eaten.*—"Þicgenne," perhaps better, "þicganne."

SECTION VII.

§ 1. "Hí hwýlum gelýfath," *they for a while believe.*—"Hwýlum," as the Old Abl. or Dat. plural of "hwíl," or "hwýl," (Gloss. *sub voc.*), and really in construction according to Gram. § 438.

It will be perceived that all adverbs in Anglo-Saxon, if not "merely-expressed ideas," (Gloss. Introduction, § 2), are either nouns, pronouns, adjectives, or, to a limited extent, numerals under different relations; and still further, that consisting of these different parts of

speech, they are, in fact, invariably subject to all the rules of ordinary construction in the language. In many instances, however, those which appear under the form of adjectives and numerals, or which possess a pronominal type, in earlier times were evidently connected with certain nouns—nouns that were afterwards deemed superfluous in the sentence, and dropped as soon as the ideas which they conveyed had become interchangeably fixed, from association, in their adjuncts themselves.[1] And this principle, carried more or less into the formation of all the parts of speech commonly styled *indeclinable*,[2] finally embraced, as will be seen, not only single words, but even clauses of the natural sentence, the latter being cut down into the most significant member or members, thus giving rise to phrases of different sorts.

§ 2. "Hit wæ̀s thá swá gedón," *it was then thus done.*—Regarding "thá" and "swá" both as having originally belonged to pronouns of the demonstrative and relative types, (Gloss. *sub vocibus*), they naturally fall, the one as the Acc. and the other as the Abl., respectively under Gram. § 429.[3]

§ 3. "Swá he swithost mihte," *as he best was able.*—As the superlative always implies *abundance* of what it expresses, (Gram. § 94, 8, Note 16), all adverbs of that degree of comparison must be referred as actual compound nouns in the Acc. to either the one or the other of the obsolete rules given under Sec. XI., § 98.[4]

§ 4. "Wind wrathe bláweth," a *wind bloweth furiously.*—"Wrathe," strictly, *with wrath*, as the Old Abl. of "wrath," (Gloss. *sub voc.*), and in construction according to Gram. § 441.

§ 5. "Rihte ys he genemned Jácob," *rightly has he been named Jacob.*—"Rihte," like "wrathe," § 4.—"Jácob," the Nom. governed by "genemned" in relation with "ys;" Gram. § 463.

[1] Thus, for instance, in English, "He was *long* gone," i. e. "he was *a long time* gone," in which sentence the sense is rendered complete, from association, by *long* alone, the adjective, by the relinquishment of the noun originally connected with it, being converted into an adverb. Compare, especially, "hraedlice," in § 11.

[2] By ourselves along with others, although, in Anglo-Saxon at least, they will be found to be not strictly such.

[3] "Thá," in all such cases, we might render by "*that*," with "hwile," *time*, understood, and "swá" would naturally fall under the same principle as "hraedlice," § 11, as an actual demonstrativo-relative.

[4] The true doctrine, in the case of the adverb, is to consider the comparative and superlative not as formed from the positive, but from the adjective; or perhaps better, both in the case of the adjective and of the adverb, simply from the "expressed idea," when the word is uncompounded in any way, and from the expressed combination, when it is compounded.

§ 7. "Ic ǽron nyste," *I before knew not.*—"Aeron," an Old Abl. or Dat. plural of "ǽr," (Gloss. § 364), like "hwýlum," § 1, and actually construed in the same way.

§ 8. "Bearhtme stópon," (they) *immediately went.*—"Bearhtme," lit. *in a twinkling, in a moment*, (Gloss. *sub voc.*), like "hwýlum," § 1.

§ 9. "Hú lange gǽlst thú úre líf," *how long wilt thou keep our life in suspense?*—"Hú," for an Old Acc., belonging to the interrogative type of pronouns, (Gloss. *sub voc.*), and in construction, upon the same principle as "swá," § 2; if not upon that contained in Sec. XI., § 98.—"Lange," the Acc. feminine, agreeing with "hwýle," once expressed, (Gloss. *sub voc.*), and also in construction according to Gram. § 438.

§ 11. "Ge-cnéd nú hraedlice thrí sestras smedeman," *knead now quickly three sesters of fine flour.*—"Nú," for an Old Abl., (Gloss. § 402), and according to Gram. § 438.—"Hraedlice," the Old Abl. masc. or neut., (Gloss. *sub voc.*), with the noun which all adjectives of the kind, since become adverbs, usually described, dropped as no longer necessary to the full import of the sentence, and really still construed in the same way as the noun, according to Gram. § 441.

§ 12. "Gefehth fela folca tó-somne," *joins many peoples together.*—"Folca," the Gen. plural governed by "fela;" Gram. § 445.

§ 13. "Ic sceal ǽrest thín mód gefitherian," *I must first give wings to thy mind.*—"Aerest," like "swithost," § 3.

§ 14. "That ic maege thé inweardlice lufian," *that I may thoroughly love thee.*—"Inweardlice," like "hraedlice," § 11.

§ 15. "Aethelo bióth má on thám móde, thonne on thám flaesce," *nobility is more in the mind than in the flesh.*—"Bióth," for "bíth," unless we consider "aethelo" here as the plural.—"Má," really the Acc., (Gloss. § 65), and according to the same rule as "swithost," § 3, since the Comp. merely designates a less degree of what the Suporl. sets forth.—With regard to "thonne," see Sec. IX., § 27.

§ 17. "Gáth heónun," *go hence.*—"Heónun," as an Old Abl. or Dat. form, (Gloss. *sub voc.*), in construction according to a rule no longer required in the later syntax of the language out of such cases, *motion* "WHENCE?"

§ 20. "Thá cwǽth he eall-swá tó thám othrum," *then said he also unto the others.*—"Eall-swá" must either be considered as a compound in construction, like "swá" alone, § 3, or the "eall" must be taken separately, coming under the same rule as "wihte," Sec. XI., § 98.

§ 21. "Flódas plegiath handum sámod," the *floods applaud together with their hands.*—"Sámod," the Acc. in construction, accord-

ing to a rule that no longer obtains for the language in the more advanced stage in which we find it, *circumstances of* TIME *and* PLACE UNITED.

§ 22. "Regollicor libban," *to live more regularly.*—"Regollicor," like "má," § 15.

§ 24. "Of his ágenre gecynde, nas of ṫínre," *of its own nature, not of thine.*—"Ṫínre," agreeing with "gecynde," understood.

§ 25. "Nalles ṫhaet án," *by no means that alone.*—"Nalles," belonging to the definitive type of pronouns, negative order, and in the Gen. according to Gram. § 437.

§ 26. "Weald hwaet heom betíde," *perhaps something may happen to them.*—"Weald," evidently a noun in the Nom., the same as the root of "wealdan," (Gloss. *sub. voc.*), implying, 'there is a *possibility.*'

§ 27. "Nú ic ongite genóg sweotele," *now understand I plainly enough.*—"Genóg," the Acc. as explained in Sec. XI., § 98.—"Sweotele," the Old Abl., like "hraedlice," § 11.

§ 28. "Oftor ṫhonne túwa," *oftener than twice.*—"Oftor," like "má," § 15.—"Ṫúwa," no other than an Acc. according to Gram. § 438.

§ 29. "Ṫhe helpes best behófath," *who most wants help.*—"Helpes," the Gen., governed by "behófath;" Gram. § 448.—"Best," like "swiṫhost," § 3.

§ 30. "Hwí didest ṫhú ṫhat," *why hast thou done that?*—"Hwí," the Old Abl. according to Gram. § 441, as one of the interrogative order of pronouns, with the relative features of such; or like "swá," § 2.

§ 32. "Aríse and gang nither," *arise and go down.*—"Nither," the Acc. according to *motion* "WHITHER?" a rule no longer called for as in § 17, except in a few cases.

§ 33. "Hwaet maeg ic leng dón," *what can I longer do?*—"Leng," like "má," § 15.

§ 34. "He fór ṫhánun," *he went thence.*—"Ṫhánun," like "heónun," § 17.—For the nature of such forms, besides the Gloss., see Sec. XI., § 110.

§ 36. "Ic wæs ána ṫhǽr," *I was alone there.*—"Ṫhǽr," evidently for the Defin. "ṫhǽre," once connected with "stowe," either the Gen., Dat., or Abl., from "stow," *a place*, (Gloss. *sub voc.*), in construction according to *situation* "WHERE?" Gram. § 439.

§ 37. "Eádige synd ge ṫhónne hí wyriath eow," *blessed are ye when they revile you.*—The real construction of "ṫhónne" as an Abl. would be according to Gram. § 438.—For the peculiar nature of the form, besides the Gloss., see Sec. XI., § 110.

SECTION VIII.

§ 1. "Geond eall þat ríce."—"Ríce," the Acc., governed by "geond," according to Gram. § 467.

We will here observe, once for all, that the simple prepositions in Anglo-Saxon,—and perhaps the assertion would hold good for every language,—are, in most instances, "merely-expressed ideas;" and still further, that there is, in every instance, a natural connection between any particular one, whether simple or compounded, and the case or cases which it governs, a connection so close, that when the part of speech appears declined, as it very often does, it always necessarily agrees with the noun depending upon it. Hence we can account for the government of different cases by the same preposition, which arose from the extension of the original idea, either arbitrarily, or according to the laws of modification proceeding from other words with which it stood in relation in the sentence; while not unfrequently a change was effected through the influence of foreign idioms. Upon these principles, and upon these alone, can we explain why "geond" should govern the Acc.; "tó," the Gen., Dat., and perhaps also the Acc.; "fram," the Abl. or Dat.; and so of the rest.

§ 3. "Ofer míne gewunan," *beyond my custom.*

§ 5. "Ofer þáere niwelnisse brádnisse," *over* the *expanse of the abyss.*

§ 6. "On þá þornas," *among the thorns.*

§ 8. "Betwux þám rodere and þáere lyfte," *between the sky and the atmosphere.*—"Betwux," for "betwý," followed by "rodere" and "lyfte," a clear exemplification of what we have said about the relation between prepositions and the cases which they govern; and had not the Ablative, strictly speaking, been lost from the language, we might have expected to find "þý rodere," "þáere" defining "lyfte," being either the Dat. or the Old Abl., (Gram. § 36, Note 1). Compare below, "gehende," "buton," "tó-foran," Dative or Ablative forms, governing the Dat. or Abl.; "ymbe-útan," a compound with both members perhaps in the Acc., governing the Acc.; and the like.

§ 10. "With þone garsecg," *by the ocean.*

§ 17. "Ymbe hine útan," *round-about him.*—"Utan," elegantly separated from "ymbe" by the governed word.

§ 19. "Bé þám strande," *upon the strand.*

§ 20. "Fram þám Wódne," *from that Woden.*—"Wódne,"—see Gloss. *sub. nom.*, and Introd. § 40, Note 3.

§ 24. "Andlang Wendel-sáes," *along* the *Mediterranean sea.*—"Andlang;" in this instance, according to the principle set forth, we

would expect the Gen. "andlanges," and we are borne out in the matter by actually finding an Accusative form "andlangne," or "onlongne," with the Acc.; as, "andlangne," or "onlongne daeg," *throughout* the *day*. We, however, have the form "andlanges" preserved in the *Lower German* "enlangs," the *Danish* "langs," and the *Swedish* "longs," "ändlangs," (Gloss. *sub. voc. Anglo-Sax.*)—"Wendel-sǽs;" for this name of the Mediterranean, see Gloss. *sub. nom.*, and Art. XII.

§ 25. "Uppon ánre dúne," *upon a certain mountain.*

§ 26. "Uppan ṫhisne stán," *against this stone.*—Observe the difference of signification between "uppon" and "uppan," with the difference of case. "Uppon" is a Dat. form, with the Dat.; "uppan," probably for the Acc., with the same case.

§ 27. "With ṫhám dóm-setl," *opposite the judgment-seat.*

§ 33. "Ongean ṫhisne man," *against this man.*—"Ongean," here the Acc.

§ 34. "Ṫhe ealle cwice wihta bý libbath," *by which all living creatures exist.*—The relative and preposition emphatically separated by intervening words, as still very often in English.

§ 35. "Ṫhá cóm him ṫhaér ongean," *then came to meet him there.*—"Ongean," *towards*, here the Dat. But observe the distinction of meaning in this example, and in § 33.

§ 36. "Tó ṫhaes gemearces," *to the boundary.*

§ 39. "Of hire cildháde," *from her childhood.*

§ 40. "Aleát with ṫhaes engles," (he) *bowed down before the angel.*

§ 41. "Of mínre handa," *out of my hands.*

SECTION IX.

§ 1. "God wát beforan ge gód ge yfel," *God knows beforehand both good and evil.*—"Beforan," as a compound in the Old Abl., according to Gram. § 438.—With regard to the particle "ge," there is no word in the language which expresses its precise import.

Conjunctions in Anglo-Saxon, whether considered as "merely-expressed ideas," or as simple or compound words, it will be perceived, obey the same laws as the declinable parts of speech, to which, indeed, they can, one and all, strictly speaking, be referred. And when existing as phrases, each member of a phrase is grammatically dependent. It may not be amiss to observe in this place, that it is a beauty of the language, and one among other strong evidences of its original character, that all its phrases, with which it is copiously supplied, possess every feature of complete syntactical construction, a

construction, however, in some cases belonging to an earlier period in its history than the date of its literature.[1]

§ 2. "We nabbath náther ne feóh ne orf," *we have neither money nor cattle.*—"Náther," as a definitive pronoun, (Gloss. *sub voc.*), here governed in the Acc. by "nabbath;" Gram. § 447. The rendering of the sentence, then, according to this old form or reading would be, *We have neither, not money, not cattle.*

§ 3. "Ne ic ne dyde, ne ic ne dó," *I have neither done* it, *nor will I do* it.—The harmony and beauty of this sentence, resulting partly from the order of the negatives, will be observed.

§ 4. "Sám we willan, sám we nyllan," *whether we will, or we will not;* i. e. it is the *same we will*, the *same we will not.*—Another instance of the pronominal type for the conjunction.

§ 5. "Gif esne dǽth his ráde ṫhaes daeges," *if* a *servant makes his journey in the day.*—"Gif," being regarded as originally a preposition, (Gloss. *sub voc.*), necessarily requires to be followed by "ṫhaet," § 7, understood when not expressed.—"Daeges," the Gen. according to Gram. § 438.

§ 7. "Dóth ṫhaet hí sitton," *make that they sit down.*—We here have the definitive pronoun neuter employed as a conjunction, (Gloss. *sub voc.*), and in fact governed as the Acc. by the verb "dóth," according to Gram. § 447.

§ 8. "Ṫhat ṫhú me bereáfodest ṫhínra dóhtra," *that thou wouldst deprive me of thy daughters.*—"Ṫhat," depending upon a verb in the preceding part of the sentence, as in the foregoing example.—"Me," the Acc., with "dóhtra," the Gen., governed by "bereáfodest;" Gram. § 453.

§ 9. "Ṫheóf ne cymth búton ṫhaet he stele," a *thief cometh not except that he may steal.*—In "búton ṫhaet" we have a Conj. formed by a phrase with the two members dependent upon each other, the Prep. "búton," for "bútan" the Acc., governing the Defin. "ṫhaet" in the same case; Sec. VIII., § 1, with § 26.

§ 10. "Ic trúwige, ṫheáh, ṫhaet sum wurthe abryrd ṫhurh God, ṫhaet hine lyste gehýran ṫhá hálgan láre," *I trust, however, that some one may become moved through God, that* it *please him to hearken unto the holy doctrine.*—"Ṫheáh," really a Prep. in the sense of '*notwithstanding*,' (Gloss. *sub voc.*), with either "ṫhe" or "ṫhý" understood after it.—"Ṫhaet" in the first clause, depending upon the

[1] It is evident that no system of English Syntax is complete, which does not provide for the construction of all the phrases in the language, first reduced to their proper constituents.

preceding verb, as in § 7; "ṫhaet" in the second, governed by a Prep. understood, answering to the Lat. "quoad," in support of which, compare Sec. XI., § 157.—"Hine," the Acc. governed by "lyste," according to Gram. § 451.

§ 11. "Gif wén sý," *if* there *be hope.*

§ 12. "Ṫhá wǽeron aegṫher ge swiftran ge unwealtran," *those were both swifter and steadier.*—"Aegṫher," really the definitive pronoun, (Gloss. *sub voc.*), and as such, here the Nom. after "wǽeron," according to Gram. § 423. The sentence would therefore read, *Those were either, as swifter, as steadier.*

§ 13. "Geṫhenc nú hwaether ǽenig man beó á ṫhý unweorthra, ṫhe hine manige men forseón," *think now whether any man be so much the unworthier in that many men despise him.*—"Hwaether," evidently the Defin. pronoun, (Gloss. *sub voc.*), here depending in the Acc. on the verb "geṫhenc," and denoting '*which of the two*,' i. e. *be* or *be not*, the affirmative or the negative.—"A ṫhý," i. e. "á ṫhý *intingan*," *ever on that* account; "á," really a noun in the Acc., (Gloss. *sub voc.*), according to Gram. § 438; "ṫhý," the Old Abl. of the Defin. "se," as it stands, in construction according to Id. § 441, but originally agreeing with "intingan," (Gloss. *sub voc.*). See further, Sec. XI., § 33. —"Ṫhe," *in that*, no other than the relative, here in the same case with its antecedent "ṫhý;" Id. § 429.

§ 14. "Lǽet! uton geseón hwaether Helías cume," *Stop! let us see whether Elias come.*—"Lǽet," apparently the 2d Pers. Sing. Imp. of the verb "lǽtan," (Gloss. *sub voc.*), used as an interjection; but see Id. *sub voce ipsa*, with the concluding observations in the following Section.—"Geseón," governed by "uton," according to Gram. § 471.—"Hwaether," as in the preceding example.

§ 15. "Tó-ṫhón-ṫhaet he his ríce gebraedde," *in order that he might extend his dominion.*—"Tó ṫhón ṫhaet," *for that* end *which* was, for so the phrase must be resolved, "ṫhón" being an Old Dative form for "ṫhám," and depending upon "tó," once, however, agreeing with "ende," (Gloss. § 345), while "thaet" is the Nom. to "wǽes" understood.

§ 16. "For-ṫhíg ge ne gehýrath, for-ṫhám-ṫhe ge ne synt of Gode," *therefore do ye not hearken, because ye are not of God.*—"For ṫhíg," *for which* reason, § 13; "ṫhíg," for the Old Abl. masc. "ṫhý," like "híg" for "hí."—"For ṫhám ṫhe," *for the* reason *that* is, like "tó ṫhón thaet" in the foregoing example.

§ 17. "Theáh-ṫhe God him bebude," *although God should command him.*—"Ṫhe," for the Defin. "ṫhý," really in the Old Abl., and governed by "theáh" as a Prep.; § 10.

§ 18. "Ṫhý-laes-ṫhe ænig tweónung eow derian mæge," *lest any doubt may trouble you.*—"Ṫhý laes ṫhe;" at the first view a difficulty almost insuperable would present itself in the resolution of this conjunctional phrase, but it disappears upon reflecting that as the Anglo-Saxon admits two or more negatives in the same proposition, (Gram. § 465), so it very often requires one in cases in which the English dispenses with its use. In the present instance the negative is contained in the "laes," so that the strict import of the phrase is, *lest not;* and "ṫhý" and "ṫhe" are to be explained as in § 13. Compare also "ṫhý laes hwón," possessing the same import, in which "hwón" is an old form for "hwám," like "ṫhón" for "ṫhám;" § 15.—"Laes," (Gloss. *sub voc.*), we would observe, is really the Acc., as explained in Sec. XI., § 98, in support of which opinion see Sec. I., § 64, along with § 59.

§ 19. "Swylce ṫhú hí gesceópe," *as if thou shouldst have created them.*—"Swylce," being really the Old Abl. masc. or neut. of "swylc," *such*, (Gloss. *sub voc.*), must be regarded either according to Gram. § 441, or as originally agreeing with some noun once expressed, but finally dropped after the common idea became fixed in the one word, as we have seen in many other cases.

§ 22. "Hwæther wæs Jóhannes fulluht, ṫhe of heofonum, ṫhe of mannum," *whether was John's baptism, of* the *heavens or of men?* —In this example we have, without doubt, "hwæther" as the Defin. and the Nom. before the verb, while "fulluht" is the Nom. after it, and therefore the "ṫhe" in each term of the sentence must be regarded as standing for the Rel. "ṫhæt." Thus the natural rendering would be, *Which of the two was John's baptism,*—the baptism *which* is *of* the *heavens?*—the baptism *which* is *of men?*—"Jóhannes," the Gen., (Gram. § 45), and governed by "fulluht;" Id. § 435.

§ 23. "Búton ṫhat hit sý út-aworpen," *except that it be cast out.*—"Búton ṫhat," as in § 9.

§ 24. "Ṫhý is á tó wilnianne," *therefore is* it *ever to be desired.*—"Ṫhý," as heretofore explained.

§ 25. "Theáh nú God gefylle ṫhára wéligra manna willan ge mid golde, ge mid seolfre, ge mid eallum deórwyrthnessum," *although now God satisfy* the *desires of those rich men as well with gold and with silver as with all precious things.*—"Ṫheáh," with "ṫhe" understood after it; § 17.

§ 26. "Búton ic wát," *but I know.*—"Búton," as an Ablative form from the "expressed idea" "bút," (Gloss. *sub voc.*), in construction according to Gram. § 441.

§ 27. "He is mára ṫhonne witega," *he is greater than a prophet.*

—Admitting that "ṫonne" stands for "ṫhón ṫhe," (Gloss. *sub voc.*), the original construction is plain, the Defin. "ṫhón" being an Old Abl. or Dat. according to Gram. § 441, with the Rel. "ṫhe" here naturally in the same case; Id. § 429. The strict rendering, then, would be, *He is greater in that,* or *in those* things *in which* a *prophet* is great; and so in every case in which the connective under consideration is employed. Compare the Latin "quam," i. e. "quoad *quam* rem," as to *which* thing, as well as the Greek "ᾗ," no doubt once "ᾗ," *in which.*

SECTION X.

§ 1. "Eálá lǽece! gehǽl ṫhé-sylfne," *Ah physician! heal thyself.* —"Lǽece," the Nom., here evidently in apposition with "ṫhú," understood, like "liccetere" in the succeeding example, and dependent upon "eálá," according to Gram. § 472.

§ 4. "Wel, lá, men, wel," *Well, O man! well.*—"Wel," no other than the Old Adj. "wel," (Gloss. *sub voc.*), used, in some cases, ironically. —"Men, as it stands, the Dat. Sing., and, if we should not read "menn," the Nom. Plur., strictly in apposition with "ṫhé" understood, and governed by "wel," according to Gram. § 444, or, perhaps, rather by "ys," required for the full sentence, according to Id. § 450.

§ 5. "Ṫhaet, lá, wǽs faeger," *O, that was fair!*

§ 7. "Hwaet is ṫhat, lá," *O, what is that!*

§ 8. "Lá, hú oft," *O, how oft!*—"Oft," as a noun in the Acc., (Gloss. *sub voc.*), really in construction according to Gram. § 438.

§ 9. "Weá-lá-wá," *well-away!*—"Weá, lá! wá," according to the original and strict import of the words, 'it is *wo, O!* it is *wo,*' "weá, wá" being the noun, (Gloss. *sub voc.*)

§ 10. "Lá naeddrena cyn," *O generation of vipers!*

§ 11. "Lá lýthra ṫheowa," *O naughty servant!*—"Lýthra," the definite state, because it is here preceded by "ṫhú," understood, (Gram. § 474), with "ṫheowa" in apposition; Id. § 433.

§ 12. "Eálá, hú neara," *alas, how narrow!*

§ 13. "Wá eow Fariséum," *wo unto you Pharisees!*—"Eow," strictly governed by "sý," understood, (Gram. § 450,) with "Fariséum" in apposition; Id. § 433.

§ 13. "Eálá dóhtra Hierúsalem," *alas,* ye *daughters of Jerusalem!* —"Hierúsalem," the Gen. undeclined.

§ 15. "Wá-lá-wá, ṫhaet ǽnig man sceolde módigan swá," *alas, alas, that any man should be thus angry!*—"Wá, lá! wá," as in § 9. —"Ṫhaet," therefore, is properly the Defin. and the Nom. after "ys," understood.

§ 16. "Wá is me," *wo is me!*—"Me," the Dat., governed as in § 13.

§ 17. "Wá thám men," *wo unto that man!*—"Men," the Dat., governed by "sý," as in § 13.

§ 18. "Wá-lá-wá, thaet is sárlic," *alas, alas, that is sad!*

§ 19. "Eálá, hú egeslic theós stow ys," *ah, how dreadful is this place!*

It will thus have been perceived, that what might be termed the Interjection Proper, which in Anglo-Saxon, and in all other languages, is a mere exclamation, but still an "expressed idea," though unchangeable, naturally requires that the noun or pronoun connected with it, should be in the nominative case, standing, in a measure, independently in the sentence. It will also have appeared that the Interjection Improper, which, in fact, is a noun, in like manner requires that the dependent word should be in the Dative.

SECTION XI.

§ 1. "Beó árful faeder and meder," *be respectful to* thy *father and mother.*—"Faeder and meder," Datives governed by "árful," according to Gram. § 444.

§ 2. "Anes wana twentig," *twenty wanting one.*—"Anes," the Gen. governed by "wana;" Gram. § 444.—"Wana," found only in the definite state masc. sing., but really indeclinable, (Gloss. § 325), and here agreeing with a noun in the plural understood, if not with "twentig" itself.

§ 3. "Ic sylf hyt eom," *it is I myself*, lit. *I self am it.*

§ 4. "He is se cealda eall-ísig tungel," *it is the cold all-icy planet*, referring to Saturn.—"He," employed both idiomatically and analogically, as "tungel" is masculine, and distinguished by the name of a man.—"Eall-ísig," really considered in composition with "tungel," else we would have had "eall-ísiga," the definite state, corresponding to "cealda."

§ 5. "Twá hund gáta and twentig buccena," *two hundred she-goats and twenty he-goats.*—"Gáta," governed by "hund," according to Gram. § 445, and "buccena," by "twentig," according to Id. § 445, with § 124.

§ 6. "This wæs feórthes geáres," *that was in* the *fourth year.*—"This," used idiomatically for "thaet."—Instead of the Indef. form "feórthes," we would analogically have expected "thaes feórthan."

§ 7. "Thaet sýn ealle menn ánra gebirda," *that all men be of one origin.*—"Anra gebirda," the Gen., in construction according to Gram. § 436, and the noun being a plural form, necessarily requires

that the numeral, though from its nature singular, should be in the same number.

§ 9. "On swithe lytlon haefth seó gecynd genóg," *with very little has nature enough.*—"Swithe," really a noun in the Acc., (Gloss. *sub voc.*), like "wuhte," § 98.—"Lytlon," an Old Dat. form, and naturally agreeing with "thingum," understood.—"Seó gecynd," *that nature*, as the passage in its connection would require "seó" to be translated by the pronoun.—"Genóg," the Acc. governed by the verb; Gram. § 447.

§ 10. "Of idese bíth eafora wæcned," *of* the *woman shall* an *heir be born.*—"Idese," referring to Sarah the wife of Abraham, and the article omitted before it by poetical license.

§ 11. "Nys me inc tó syllenne," it *is not for me to give unto you two.*—"Nys," having for its Nom. either "hit," understood, or the latter part of the sentence, "inc tó syllenne," and governing "me" as the Dat., according to Gram. § 450.—"Inc," the Dat., with the Acc. not expressed, governed by "syllenne;" Id. § 462.

§ 12. "Swá híe on thweorh sprecath facen and inwit," *as they perversely speak fraud and guile.*—"On thweorh," we may say, '*unto* that which is *perverse*,'—Latin, "in pravum, *vel* perversum," "thweorh" being the Acc. neuter, governed by the Prep. "on."

§ 13. "Hwaet is thaet, lá, thinga," *O, what thing is that!*—"Thinga," the Gen. plural governed by "hwaet," according to Gram. § 445, and signifying, literally, *what of things?*

§ 14. "Búondra leás," *void of inhabitants.*—"Búendra," the Gen., governed by "leás;" Gram. § 444.

§ 15. "God hí gesceóp tó gemágum," *God formed them as relations.*—"Tó," *for.*

§ 16. "Maegthum and maecgum," *with daughters and sons.* These Datives can be considered in construction, either according to Gram. § 441, or with the government not expressed.

§ 17. "Be his andgites maethe," *by* the *measure of his understanding.*—"His," the Gen., governed by "andgites," and the latter, the same case depending upon "maethe," both according to Gram. § 435.

§ 18. "Máre eallum máthmum," *better than all ornaments of jewelry.*—"Máre," referring to "ár," *honor*, (Gloss. *sub voc.*), and as the Comp. governing "máthmum," the Dat., according to Gram. § 446.

§ 19. "Thaet he síe aelces thinges swá módeme swá he aefre módemast wǽre," *that he be as capable of every thing as he might ever be most capable.*—"Thinges," the Gen., governed by "módeme," according to Gram. § 444.—"Aefre," really a noun in the Old Abl., (Gloss. *sub voc.*), according to Id. § 438.

§ 20. "Swá-swá mon mélo sift, thaet mélo thurh-crýpth aelc thyrel," *as one sifts meal, the meal runs through each hole.*—"Swá-swá," to be explained like simple "swá," Sec. VII., § 2, but as a compound upon the same principle as "se-the," Sec. IV., § 15.—"Thyrel," the Acc., governed by the Prep. "thurh" in composition, as if standing uncompounded; Gram. § 467.

§ 21. "Se wyrhta ys wyrthe hys métys," *the laborer is worthy of his meat.*—"Métys," the Gen., (Gram. § 40, Note 4), but an uncommon form, and governed by "wyrthe;" Id. § 444.

§ 22. "Thurh midde Samarían," *through* the *midst of Samaria.* Literally, *through mid Samaria,* "midde" agreeing with "Samarían," according to Gram. § 427; and so in the next example, "Tó middre nihte," *at mid night,* the adjective and noun now forming one word, *midnight.*

§ 24. "Heó wunian móton," *they may dwell.*—"Heó," an uncommon form, and poetic, for "hí." But see § 179.

§ 25. "Eall that gemót sóhton leáse saga," *all the council sought for false matters of evidence.*—"Gemót," a collective noun, whence the verb in the plural; Gram. § 421.

§ 26. "Fram-geondan sáe," *from beyond sea.*—"Sáe," probably the Dat., and if so, we have a striking instance of the force of the Anglo-Saxon preposition, as "fram" naturally governing the Dat. or Abl., and "geond" the Acc., the former in making a compound with the latter not only requires it to become the Dat. or Abl. itself, but also to govern the noun depending upon it in the like manner. This beauty in the language, we think, has heretofore been overlooked, and hence erroneous opinions about irregularity of structure. Compare Sec. VIII., § 1.

§ 27. "Thaet se seó se gesaelgosta," *that he is the happiest.*—"Se," followed by "se-the" in the next clause of the sentence, not given here, whence its personal, or rather definitive sense.—"Seó," *be, may be,* as the Sub. Indef.—"Gesaelgosta," a contracted form for "gesaeligosta."

§ 28. "Thám he geáf micle gife," *to those gave he* a *great gift.*—"Thám," the Dat., with "gife," the Acc., governed by "geáf;" Gram. § 454.

§ 29. "Hyre handa gegrípenre," *her hand being taken hold of.*—"Hyre," the Gen., governed by "handa;" Gram. § 435.—"Handa," the Dat. absolute with "gegrípenre;" Id. § 442.

§ 30. "Sió nafu ferth nehst thaere eaxe," *the nave goes nearest to the axel.*—"Eaxe," the Dat., governed by "nehst" according to Gram. § 466, as we ourselves have given,—though others, in this case,

would consider "nehst" as an adjective agreeing with the noun; but we sometimes find it in relation with a noun in the plural, and unchanged, which proves it to be an adverb. In the same relation in Latin, "proximus" the Adj. would be employed, although "proxime" the Adv. would be allowable. "Nehst" cannot be considered a Prep. under any circumstances, as a preposition, from its very nature, does not admit of degrees.

§ 31. "Swithe nearewe sent thá menniscan gesaeltha," *very narrow are those human enjoyments.*—"Sent," for "synd."

§ 33. "Sume mid thǽre ráde eárniath that híe sien thý hálran," *some by the exercise of riding earn that they be the healthier.*—"Thý," the Old Abl., agreeing with "intingan" understood, (Gloss. *sub voc.*), or in construction itself according to Gram. § 441, although it no doubt gave rise to "*the*," as used before the Comp. in English when there is no ellipsis. It corresponds to the Latin "eo," as "eo melior," *the better;* Saxon, "thý betera." In the place of "thý" we not unfrequently find the indeclinable "the," as in Sec I., § 59, and elsewhere.

§ 34. "Bé thán Reádan Sǽe," *by the Red Sea.*—"Thán," for "thám."

§ 35. "Full reáflace," *full of rapine.*—"Reáflace," the Dat., governed by "full;" Gram. § 444.

§ 36. "Restath incit hér," *rest* ye two *yourselves here.*—"Restath," with the Acc. "incit," (Gram. § 452), perhaps, *remain.*—"Incit," *you two*, the Nom. "gyt" being understood.—"Hér," being a shortened form for "hére," from an Old Defin. "heó," (Gloss. *sub voc.*), as in § 179, like "thǽer" for "thǽre," must anciently have had the same construction. See Sec. VII., § 36.

§ 37. "Binnon Rómana-byrig," *within* the *city of Rome.*—Observe again the correspondence in case between "binnon" the Prep. and "byrig" the noun.—"Rómana-byrig," the *city of* the *Romans.* See Sec. II., § 38.

§ 40. "Ne nánes fleámes cepan," *not to make an attempt at any flight.*—"Fleámes," the Gen., governed by "cepan" according to Gram. § 448.

§ 42. "Thaet sýn hí bisceopes dóme scyldige," *that they be liable to* the *bishop's sentence*, i. e. *to excommunication.*—"Dóme," the Dat., governed by "scyldige;" Gram. § 444.

§ 44. "Mana thone thaes angyldes," *admonish that* man *of the recompense.*—"Thone," the Acc., with "angyldes," the Gen., governed by "mana;" Gram. § 453.

§ 46. "Thec weceth and wreceth," *shall awaken and punish thee*

—"Thec," an ancient form, and, like "mec," Sec. VI., § 110, poetic as poetry delights in the monuments of earlier ages and perpetuates them.

§ 48. "Sió eorthe sitt thǽr nithere," *the earth is stationed there below.*—"Nithere," really the Old Abl. of "nither," (Gloss. *sub voc.*), and in apposition with "thǽr," as if according to Gram. § 433.

§ 50. "Hyt gebyreth thaet he weaxe," *it behooveth that he increase.*—"Thaet," according to the doctrine of conjunctions which we have set forth, originally construed as the same in Sec. VIII., § 10, second clause of the sentence.

§ 52. "Thý slǽpe to-braed," *shook off the sleep.*—"Slǽpe," the Old Abl., in the place of the Dat., governed by "to-braed" according to Gram. § 449, or perhaps, by the "to," as an Old Prep. (Gloss. *sub voc.*) in composition, as if standing separate; Id. § 467.

§ 53. "Aefter thý thriddan daege," *after the third day.*—"Daege," here the Old Abl. for the Dat., governed by the Prep. "aefter."

§ 55. "Tó aefennes," *in* the *evening.*—"Aefennes," the Gen., depending upon "tó,"—a Scandinavianism.

§ 57. "Niótath inc thaes othres ealles," *enjoy for you two all the other.*—"Inc," the Dat., with "othres," the Gen., governed by "niótath;" Gram. § 453.

§ 58. "He dráf his heorde tó inneweardum thám wéstene," *he drove his herd into* the *interior of the desert.*—"Tó inneweardum thám wéstene," lit. *into the inward desert*, "inneweardum" agreeing with "wéstene," according to Gram. § 427. Compare § 22.

§ 59. "Hwaet belimpeth his tó thé," *what of it belongs to thee?*—"Hwaet," governing "his," the Gen., according to Gram. § 443.

§ 60. "Thrym mundum hierra," *higher than three hands.*—"Mundum," the Dat., governed by "hierra;" Gram. § 446.

§ 61. "Swá-swá hit rine, and sniwe, and styrme úte," *as it may rain, and snow, and storm without.*—"Ute," the Old Abl., (Gloss. *sub voc.*), and of *place;* Sec. VII., § 36.

§ 62. "Maeg elf-sciene," a *woman beautiful* as a *fairy.*—"Elf-sciene," lit. *elf*, or *fairy-beautiful.*

§ 63. "Aet-stód se streám and ongan tó thindenne," *the stream stood still and began to swell.*—Observe the employment of the Gerund in the place of the Infinitive. So in English we might say either, *began to swell*, or, *began swelling*,—*swelling* in the latter case being the Gerund; Sec. VI., Note 1.

§ 64. "Sende heó áne hire thinena thider," *she sent one of her maid-servants thither.*—"Hire," the Gen. singular, governed by "thinena," and the latter, the Gen. plural depending upon "áne" according

to Gram. § 445.—"Ṫider," the Acc. of motion *whither?* as set forth in Sec. VII., § 32.

§ 65. "Ṫisses hí wundriath," *at this they wonder.*—"Ṫisses," the Gen., governed by "wundriath;" Gram. § 448.

§ 66. "Ge beod-gereorda eowre ṫiċgeath," *ye partake of your table-meals.*—"Eowre," agreeing with the compound which here precedes it according to Gram. § 427, and not the Gen. depending upon it. In the latter case it would have had the form "eower," but here also euphonically placed after the noun.

§ 67. "Ṫé lyst nú liótha," *thou art now desirous of songs*, lit. it *pleases thee now of songs.*—"Ṫé," the Dat., with "liótha," the Gen., governed by "lyst," according to Gram. § 453.—"Hyt" understood, the Nom. to "lyst."

§ 68. "Tó Ecgbyrtes-stáne," *to Brixton.*—"Ecgbyrtes-stáne," lit. *Egberts-stone*, corrupted into its present form.

§ 69. "For mínon ṫingon," *for my sake.*—"Mínon ṫingon," Old Datives or Ablatives, and literally, *my things.*

§ 70. "Ṫis syndon ṫá dómas," *these are the judgments.*—"Ṫis," the Neut. singular, used idiomatically with the verb of existence in the plural, in the place of "ṫás;" Gram. § 424. So also in German, "Dies sind," which is nothing more than a retention of the old idiom.

§ 71. "Grimme sáre ongan ṫhraested beón," *began to be racked with unrelenting grief.*—"Sáre," the Old Abl. in the place of the Dat., according to Gram. § 441.

§ 72. "Síg se mín ṫeowa," *be that* one *my servant.*

§ 73. "Ṫeáh hwá ṫeó on eallum wélum," *though any one increase in all riches.*

§ 74. "Ṫér-efter ṫeostrede ṫe sunne," *after that the sun darkened.*—The original construction of "ṫér-efter," which accords with our rendering, will be observed.

§ 75. "Hú ṫearf mannes sunu máran treówe," *how needs* the *son of man* a *greater pledge?*

§ 76. "Wáeron ṫancfulle heora gemǽrum," *were satisfied with their boundaries.*—"Gemǽrum," the Dat., governed by "ṫancfulle;" Gram. § 444.

§ 77. "Ṫe ṫára sóthena gesaeltha limu, ṫe sió gesaelth-self," *whether members of the true riches, or the weal itself.*

§ 78. "Náht ṫaeslíces deathe," *nothing worthy of death.*—"Ṫaeslíces," the Gen., governed by "náht;" Gram. § 443, and "deathe," the Dat., depending upon "ṫaeslíces;" Id. § 444.

§ 79. "He wyrceth máran ṫonne ṫéege synt," *he shall perform*

greater than those are.—"Máran," agreeing with "weorc," *works*, understood, to which reference is had.—"Ṫháege," *those in general*, (Gloss. § 369).

§ 80. "Ṫhá tumbude ṫháere Herodíadiscean dóhtur beforan him," *then danced* the *daughter of that Herodias before him.*

§ 81. "Wearth dead, ná láefedum sáede," *died, leaving no issue.*—"Wearth dead," *became dead*, idiomatic.—"Ná láefedum sáede," *seed not being left*, "sáede" the Dat. absolute with "láefedum;" Gram. § 442.

§ 82. "Náes ná eowres ṫhances," *was not of your will.*—"Ṫhances," the Gen., governed by "náes," according to Gram. § 450.

§ 83. "Bearwas wurdon tó axan and tó ýslan," the *groves became ashes and cinders.*—"Tó," *to, unto*, idiomatic, and its repetition here not only euphonic, but required by the genius of the language.

§ 84. "Eá-streám-ytha ṫhec wurthiath," *river-stream-floods thee adore.*—Observe this compound.

§ 85. "He eorth-cyningas yrmde," *he afflicted* the *kings* of the *earth.*

§ 86. "Sió frófor án eallra yrminga," *the sole consolation of all miserable beings.*—"Eallra," for "ealra."

§ 87. "Hér ys se yrfe-weard," *here is the heir.*

§ 89. "Ṫhaet ṫhú him ṫhínes gódes wyrne," *that thou refuse him of thy goods.*—"Him," the Dat., with "gódes," the Gen., governed by "wyrne;" Gram. § 453.

§ 90. "Gif hwá Godes láge, oththe folc-láge wyrde," *if any one violate* the *law of God, or* the *common law.*—"Folc-láge," lit. *folk-law.*

§ 91. "Ṫháer wǽeron waeter-spryng-wyllan," *wells* of *running water were there.*—"Ṫháer," always the adverb of place, and never a mere expletive as in English. Its common position in Anglo-Saxon, at the beginning of the sentence and preceding the verb of affirmation or existence, no doubt gave rise to the modern idiom.

§ 94. "Ṫháer is wóm and wóp," *horror is there and wailing.*—The alliteration in this sentence, which is a poetic line, will be observed. The same feature in some others that have come under our notice, may have struck the attention.

§ 95. "Hwelc is wyrsa wol," *what is* a *worse plague?*

§ 96. "Ic dó eow tó witanne," *I do you to wit*, or *I make you to know.*

§ 97. "Swá bíth ṫhaes wísan méd ṫhý máre," *so is the philosopher's meed the greater.*

§ 98. "Se wéna his wuhte ṫhe sóthra," *that opinion is not by any*

means the more correct.—"Wuhte," the Acc., either according to a rule only required in such cases, though perhaps, once, more general, THE MEASURE OF EXTENT, or governed by a lost Prep., corresponding to the Lat. "quoad," *as to*, and strictly meaning '*a whit*.'—Compare the examples in which the reference has been made to this Section and number, and § 157.—"Ṫhe," here the Abl. for "ṫhý," the older and more common form with the comparative.

§ 99. "Other twéga," *one or the other of two.*—"Twéga," the Gen., governed by "other," according to Gram. § 445. Another form of the same expression is, "Other of twâm." The use of the article with the second numeral in either case would make it definite.

§ 100. "Manegum men ṫhincth," *unto many a man* it *seemeth.*—"Men," the Dat., governed by "ṫhincth;" Gram. § 451.

§ 102. "Nicor-húsa fela," *many houses of monsters.*—"Nicor-húsa," the Gen. plural, governed by "fela;" Gram. § 451.

§ 103. "O' mín mód," *into my mind.*—"O'," for "on;" Gloss. § 95.

§ 104. "Ṫhreóra and twentigra róda brád," *three and twenty roods broad.*—"Róda," the Gen., with "brád" according to Gram. § 437.

§ 105. "On eald-dagum," *in days of old*, or *in olden times.*

§ 106. "He wǽs cyne-cynnes," *he was of royal lineage.*

§ 107. "Ṫhaeṭ is ǽrost," *in the first place*, lit. *that*, or *which is first.*

§ 108. "Cúcumeras, ṫhat synd eorth-aeppla," *cucumbers, which are ground-fruits*, or perhaps more correctly, *cucumbers, that is, ground-apples*, "eorth-aeppel" being the name under which the Latin "cucumis" was commonly known among the Saxons, like "pomme de terre," expressing precisely the same, for the potato among the French.—"Ṫhat synd," upon the same principle as "ṫhis syndon," § 70, and equally correct in general grammar, as the Latin "id est," (whence indirectly our own idiom,) which may be followed by the explanatory term in the plural.

§ 109. "Ṫhus unc gedafenath," *thus* it *becometh us.*—"Ṫhus," connecting itself with the demonstrative type of pronouns, (Gloss. *sub voc.*), if not a contraction, must be considered as originally the Gen. for the Dat., according to Gram. § 441, as in § 112, as if "ṫhaes wéges," *in that* way.—"Unc," the Dat., governed by "gedafenath;" Gram. § 451.

§ 110. "Hí ṫhánone eódon," *they went from thence.*—"Ṫhánone," evidently the Abl. and a reiterated formation, (Gloss. *sub voc.*), strictly construed in the same way as the simple determinative in Sec. VII.,

§ 17. This *double*, or more correctly, *triple* Ablative, as we may term it, is well expressed in English, as given.[1]

§ 111. "Má manna," *more men.*—"Manna," the Gen., governed by "má;" Gram. § 466.

§ 112. "Wordes oththe weorces," *by word or deed.*—Genitives in construction according to Gram. § 441, but such instances are not frequent.

§ 113. "Sunu gódes tuddres," a *son of* a *good disposition.*—"Tuddres," the Gen., with "gódes" according to Gram. § 436.

§ 114. "Onsacan hine thǽre theófthe," *to clear himself of the theft.*—"Hine," the Acc., with "theófthe," the Gen., governed by "onsacan;" Gram. § 453.

§ 115. "Gefelde ic me beótiende and wyrpende," *I felt myself beating and writhing.*—"Beótiende" and "wyrpende," agreeing with "ic" according to Gram. § 427; and such is also the true agreement in the English, as "gefelde me" is really no other than the same as "wǽs." So in every case of the kind.

§ 116. "Thaet he nánes thinges máran ne thurfe," *that he might be in want of nothing more.*—"Máran," the Gen., agreeing with "thinges;" Gram. § 427.

§ 117. "On Lang-beardna-lande," *in Lombardy*, lit. *in* the *country of* the *Long-Beards.*

§ 119. "Mid ascunga," *with* the *asking.*—"Ascunga," here the Dat. singular, and archaic; see Gram. § 56.

§ 120. "Gif me Drihten an lengran lífes," *if* the *Lord grant me* a *longer life.*—"Me," the Dat., with "lífes," the Gen., governed by "an;" Gram. § 453.

§ 121. "Earfoth láeran," *hard to teach.*—"Láeran," governed by "earfoth," in the place of another verb, according to Gram. § 459.

§ 122. "On thisre tíde nú ymbe twelfmonth," *at this time now about* a *twelvemonth*, i. e. *about a twelvemonth hence.*

§ 123. "Me sóthlice aetfeólan Godo gód is," it *is indeed good for me to lean upon God.*—"Me," the Dat., governed by "gód" according to Gram. § 444, and "aetfeólan" depending upon the same word, like "láeran" upon "earfoth" in § 121.

§ 124. "Ne thence we nánes yfeles," *nor think we any evil.*—"Yfeles," the Gen., governed by "thence;" Gram. § 448.

§ 125. "Wá thám men the swicedóm thurh hyne cymth," *wo*

[1] We thus perceive the propriety of the expressions "from hence," "from thence," "from whence," "from without," etc., in English which are justifiable from analogy as well as from custom.

unto that man through whom offence shall come.—"Ṫe," the relative, in advance with "hyne" the personal pronoun, idiomatic and pleonastic, (Gram. § 431), governed by the Prep. "ṫurh." Such instances of construction to express the relative are not unfrequent, and perhaps they should be considered emphatic.—"Wá ṫám men,"—see Sec. X., § 17.

§ 126. "Ṫú withsaecst mín," *thou shalt deny me.*—"Mín," the Gen., governed by "withsaecst," according to Gram. § 448.

§ 127. "Fram Cásere Augusto," *from Caesar Augustus.*—"Cásere," the vernacular Dat.; "Augusto," the Latin.

§ 130. "Sum wíf on naman María," *a certain woman by name Mary.*—"María," the Nom., in apposition with "wíf," according to Gram. § 433.

§ 131. "And geseáh publicanum," *and beheld* a *publican.*—"Publicanum," a Lat. Accusative.

§ 132. "Oth-ṫaet ic me gebidde," *until I pray*, lit. *until that I pray me.*—"Me," the Acc. reflexively with "gebidde," according to Gram. § 452.

§ 133. "And hi ondredon hine acsigende," *and they dreaded asking him.*—"Acsigende," the Indef. participle, agreeing with "hí," according to Gram. § 427, the literal signification being, *And they were in dread, asking him*, or perhaps better, according to the position of the Acc. "hine," *And they dreaded him, asking.* The government of "hine" must therefore depend upon the construction adopted.

§ 134. "He fandode hys," *he tempted him.*—"Hys," the Gen., governed by "fandode;" Gram. § 448.

§ 135. "Ge synd cumene," *ye are come.*—"Cumene," agreeing with "ge," according to Gram. § 427.

§ 136. "Hys ágenum reáfe," *with his own clothing.*—"Hys," the Gen., governed by "reáfe;" Gram. § 435, and "ágenum" agreeing with it; Id. § 427.

§ 137. "Aelc wyrd is nýt ṫhára ṫhe wricth," *every fortune is useful for those whom* it *corrects.*—"Ṫhára," the Gen., governed by "nýt;" Gram. § 444.

§ 138. "Swylcera ys Godes ríce," *of such is* the *kingdom of God.*—"Swylcera," the Gen., governed by "ys," according to Gram. § 450, and the strict rendering, therefore, would be, *Unto such belongeth* the *kingdom of God.* So also according to the original Greek.

§ 139. "Ṫá geseáh he ṫhone man tó hym cumendne," *then saw he the man coming unto him.*—"Cumendne," agreeing with "man," according to Gram. § 427.

§ 140. "Lyt freónda," *few friends.*—"Freónda," the Gen., governed by "lyt;" Gram. § 466. So in Latin, "parum amicorum."

§ 141. "And gemette híg slǽpende," *and found them sleeping.*—"Slǽpende," agreeing with "híg," according to Gram. § 427.

§ 142. "Híg wyllath éhtan eower," *they will persecute you.*—"Wyllath," here perhaps, but not necessarily, denoting *futurity.*—"Eower," the Gen., governed by "éhtan;" Gram. § 448.

§ 143. "Thaet his wǽs," *that was his.*—"His," the Gen., governed by "wǽs," according to Gram. § 450.

§ 144. "Of Marían ceastre," *of* the same *town as Mary.*—"Marían," the Gen., depending upon "ceastre," and not forming a compound with it; lit. 'the *town of Mary*,' i. e. where she dwelt.

§ 145. "Thám Suna ungeleáflic," *disobedient unto the Son*, i. e. the Son of God.—"Suna," the Dat., governed by "ungeleáflic;" Gram. § 444.

§ 146. "Him hingrede," *he was hungry*, lit. it *hungered him.*—"Him," the Dat., governed by "hingrede;" Gram. § 451.

§ 147. "Fela is thǽra thinga," *many a thing is* there, lit. *many* a one *of the things is* there.—"Thinga," the Gen. plural, governed by "fela;" Gram. § 445.

§ 148. "Swaether he haebbe," *whichsoever he may have.*

§ 149. "Swá greát beám on wyda," *as a great tree in a wood.*—"Wyda," the Dat. singular, like "felda;" Gram. § 66.

§ 150. "Anes thinges ic thé wolde aérest acsian," *of one thing I would first ask thee.*—"Thé," one Acc. governed by "acsian," with "thinges," the Gen., in the place of another, as reference is had about the thing, and not to the thing itself, according to Gram. § 455.

§ 151. "Thónne cume wit láte tó ende thisse béc," *then came we two at last to* an *end of this book.*—"Láte," really the Old Abl. of "laét," *late*, (Gloss. *sub voc.*), and in construction according to Gram. § 438, if not agreeing with "hwíle," *time*, understood.—"Béc," the Gen. singular; Gram. § 61.

§ 152. "Aet handa," *at hand.*—"Handa," the Dat. singular, as in § 29.

§ 153. "Bitt his faeder hláfes," *entreats his father for* a *morsel of bread.*—Such is the force of the Gen. when used for the Acc. in all cases of the kind, in accordance with Gram. § 455.

§ 154. "He gemette Philippus," *he found Philip.*—"Philippus," the vernacular Acc. instead of the Latin. Again we find the same name in the Gen. undeclined: as, "For his bróthor láfe Philippus," *on account of his brother Philip's widow.* See Gram. § 45.

§ 155. "And híg ondredon him, gangende on thaet genip," *and*

they were in dread for themselves, going into the cloud.—"Him," the Dat., governed by "ondredon," according to Gram. § 449. This passage fully settles the construction of "hine" in § 133.

§ 156. "Ic gýme mín wedd," *I will regard my covenant.*

§ 157. "Thone theow, the his willan nyste and theáh dyde, he bíth wítnod feawum wítum," as to *the servant who knew not his will, and did* the *contrary, he shall be punished with few stripes.*—"Theow," a clear instance of the Acc. depending upon a Prep. understood, answering to the Latin "quoad."—"Theáh," in this place may be considered either as the old noun in the Acc. governed by "dyde," or as the Prep. in the same sense as we have given, governing "him," *it*, i. e. "willan" understood.—"Wítum," the Dat., according to Gram. § 441.

§ 158. "Langre tíde," *for* a *long time.*—"Tíde," the Dat. or Abl., according to Gram. § 438.

§ 159. "Othrum daege," *on* the *next day.*—"Daege," the Dat., according to Gram. § 438.

§ 160. "Thaet thú wǽre gleáw thǽron," *in order that thou mightest be skilful therein.*—"Thǽron," like all other compounds of the kind, and all phrases in general, to be construed into its constituents, either with, or without the understood member.

§ 161. "Ic wéne se the he máre forgeáf," *I think that* one *to whom he forgave more.*—"The," the Dat., with "máre," the Acc., governed by "forgeáf;" Gram. § 454.

§ 162. "Scorpío (thaet ys, án wyrm-cynn)," a *scorpion* (*that is a certain kind of reptile*).—"Thaet ys," the Latin idiom; § 108.

§ 163. "Gá and dó eall-swá," *go and do likewise.*—"Dó eall swá," we might say, '*Do all in such manner*,' making "eall" the Acc. dependent upon "dó," and thus presenting the adverbial compound "eall-swá" in a new, but no less consonant feature. The unartificial construction of all such compounds, from their very nature, must be varied.

§ 164. "Góda láreow," *Good master!*—For the employment of "góda," the Def. form of the adjective, see Sec. X., § 11, with Gram. § 474, "thú" being here understood.

§ 165. "On thaene Munt Oliuarum, thaet ys, Ele-bergena," *into the Mount* Olivarum, *that is*, of Olives.—"Thaene," for "thone."—"Ele-bergena," explanatory of "Oliuarum," (pronounced *Olivarum*), the Latin Gen. as well as name. The one term as well as the other, as will be perceived, refers to the fruit of the tree, and not to the tree itself.

§ 166. "Thaet ic heónon-forth ne ete," *that I henceforth eat not.*

—The original construction of the two members in "heónon-forth" will be observed; "heónon," the Abl. of *motion*, WHENCE? as given in Sec. VII., § 17, and "forth," the Acc. of *time*, HOW LONG? Gram. § 438.

§ 167. "Forthám-the he is leás, and his faeder eác," *because he is* what is *false, and also* the *father of it*, referring to the Devil.—"Forthám-the," as in Sec. VIII., § 16.—"His," the Gen., governed by "faeder."—"Eác," really no other than the root of "eáca," *an addition*, if not the noun itself, (Gloss. *sub voc.*), and having precisely the same import in the sentence.—The awkwardness of the translation of this passage in the common English version of the New Testament will have been observed.

§ 168. "Syththan he haefde heora fét athwogene," *after he had washed their feet.*—"Syththan," as an Old Abl. form and denoting *time*, (Gloss. *sub voc.*), strictly in construction according to Gram. § 438.—"Athwogene," agreeing with "fét," according to Gram. § 428.

§ 169. "And nán thaéra the gelýfth on me ne wunath on thystrum," *and no one who believeth in me shall abide in darkness.*—"Thaéra," *of those*, in such cases as this, appears to be pleonastic, although it might be considered in general as having reference to persons or things before the speaker or writer's mind, if not actually mentioned or alluded to in the preceding part of the discourse. The verb which immediately follows along with the relative, as will be perceived, is in the singular. In English we would have the same expression, but with the Rel. and the verb in the plural. The construction is strictly idiomatic.—"Thystrum," the plural.

§ 170. "And se-the me ytt, he leofath thurh me," *and he who eateth me, he*, I say, *shall live through me.*—"He," the Pers. pronoun, for the usual "se" in the second member of the sentence.

§ 171. "Ac on swá-hwylce-ceastre swá ge ingáth," *but into what city soever ye shall enter.*—The latter "swá" elegantly separated from the rest of the compound like "*soever*" in the English, by the intervention of the noun in agreement.

§ 172. "Beforan eow on Galiléam," *before you into Galilee.*—"Galiléam," the Lat. Accusative; Gram. § 50.

§ 173. "Sum consul thaet we HERETOHA hátath," *a certain consul that we call* HERETOHA.—"Thaet," the Rel. neuter, used for the masculine, like "hwaet," *what one?* for "hwá," *who*, (Gram. § 113), and the origin of the same in English.

§ 174. "Ufane and neothane," *from above and from beneath.*—Other instances of the reiterative Ablative, as in the case of "thánone," § 110.

§ 175. "Forthón engle-líce ansýne hí habbath," *because* an *angel-like countenance have they.*—It is evident that in "engle-líce," the former part of the compound is governed by the latter, and it is only in such cases that "líc," as a termination, should have the accent.

§ 176. "Híg heoldon thá wífmenn tó lífe," *they have kept the women alive.*—"Tó lífe," lit. *in life*, or *unto life.*

§ 177. "Betweox Wealan and Englan," *between* the *Welsh and* the *Angles.*

§ 178. "Lá Leóf! ic bidde thaet thú thé ne belge with me, gif ic spraece," *lah, Sir! I pray that thou be not angry with me, if I speak.*—"Leóf," here a noun.—"Thé belge," lit. *anger thee*, "belgan" being a reflexive verb.

§ 179. "Heó daeg," *this day.*—"Heó," here one gender of an old demonstrative pronoun nearly lost from the language, but preserved likewise in "hér," "heónan," etc., if it cannot also claim "heora," "heom," and similar forms under certain circumstances, though generally supposed to belong to the personal pronoun of the third person. It is very evident that "hér," "heónan," and the like, call for a pronoun of the kind. See Gloss. *sub voc.*

§ 180. "Thaet we sceoldon thus gerade mid stánum of-torfian," *that we should overwhelm such sort* of people *with stones.*—"Thus gerade," lit. *thus conditioned*, sc. persons, "gerade" being here the Accusative plural of "gerad." For "thus," see § 109.

§ 181. "Hwaes anbídie ic bútan thín, Drihten?" *whom await I but thee, Lord?*—"Hwaes," the Gen., governed by "anbídie," according to Gram. § 448.—"Bútan," governing "thín," the Gen., and probably in the same case itself, according to the theory of prepositions which we have set forth. The construction an unusual one.

§ 183. "Cumath him fore, and cneów bugath," *come before him, and bow* the *knee.*—"Fore," really either the Dat. or the Old Abl. of the 'expressed idea' "for," (Gloss. *sub voc.*), and governing "him," in the same case. As a preposition, it is usually found as "foran," either simple or compounded. See § 172.

§ 186. "Tó wídan feore," *forever and ever*, lit. *unto life wide*, or *remote.* Observe that "wídan" is here used for "wídon," i. e. "wídum," and not the definite state of the adjective. Such forms, as will appear more fully in the sequel, are very common.

§ 188. "Se wáes Fergilíes láreow," *who was Virgil's teacher.*—"Fergilíes," the vernacular Gen. of "Fergilíus." Observe the orthography of this word. Perhaps the Anglo-Saxon *f* represented the true sound of the Latin *v*, as well as that of the Greek *digamma.* Compare, also, "serfise," (§ 199), probably from the Latin "servitium."

§ 189. "Thaér wáeron thá Centingas," *the inhabitants of Kent were there.*

§ 190. "Thá wáes heó restende on sweostra sláeperne," *then was she resting in* the *sisters' sleeping-apartment.*—"Sweostra," i. e. *nuns.*

§ 194. "Se leása wéna and sió raedelse thára dysigena monna tiohhie thaet," *the false opinion and the imagination of unwise men determine that.*—The idiomatic use of the verb in the singular with two nouns, connected together by the conjunction "and," will be observed.

§ 195. "Hí ealle emn-líce on Latíne tengdon," *they all rushed in like manner upon* the *Latins.*—"Latíne," the Acc.

§ 200. "Aer se thicca mist thinra weorthe," *ere the thick mist become thinner.*

§ 201. "Báed he thone abbud thaet he him sende trymmendlice stafas," *prayed he the abbot that he would send him hortatory letters.*

§ 209. "On thaes cyninges stédan," *upon the king's steed.*—"Stédan," here the Acc.

§ 210. "Aet Húndes-hláwe," *at Houndslow.*

§ 212. "Thám englum nis nán tweó," *to the angels is no doubt.*

§ 215. "Híe haefdon hiora stemn gesetenne," *they had their time set.*—"Gesetenne," here agreeing with "stemn," according to Gram. § 427.

§ 218. "Sum slóg on thám wége," *a certain slough in the way.*

§ 226. "Náthres cynnes word," a *word of* the *neuter gender.*

§ 228. "Sume wurdon tó wulfum," *some became wolves.*—"Tó wulfum," lit. *to,* or *into wolves.*

§ 229. "Tó thé, thám wyllan ealles wísdómes, becuman," *to come unto thee, the source of all wisdom.*

§ 230. "Baeldaeg Wódening; Wóden Freotholáfing," *Baeldaeg* the *Son of Wóden; Wóden* the *Son of Freotholáf.*

§ 231. "Heáh-selda wyn," *joy of thrones.*—"Heáh-selda," an instance of a noun compounded with an adjective, and modified in sense by the union. It is evident that a different idea would be conveyed, were the adjective made to agree with it. Such compounds are very common in Anglo-Saxon, and form one of the beauties of the language.

§ 233. "Thá graman Métena the folcisce menn hátath Parcas," *the grim Measurers, which* the *common people call Parcae.*—"Métena," the three *Nornen,* or *Fates,* of the Northern mythology, *Urthr Werthandi,* and *Skulld,* to whom the thread of human life was in-

trusted by Odin.—"Folcisce menn," lit. *vulgar men*, or *men of the commons*.

§ 234. "Thá mágo-rincas Metode gethungon," *those kinsmen worshipped* the *Creator*.

§ 235. "Thá thing tó lóse wurdon the on thám scype wáeron," *the things which were in the ship become* a *loss*.—"Tó lóse," lit. *to* a *loss*.

PART II.

I. SELECTIONS FROM THE GOSPELS.[1]

PROLOGUE.

It is uncertain by whom this version of the Four Gospels was made, or whether it was the work of only one hand.[2] In one MS., at the end of Matthew, the following note is appended: "Sic sit hoc interim. Ego Aelfricus scripsi hunc librum in monasterio Bathonio, et dedi Brihtwoldo, Praeposito. Qui scripsit, vivat in pace in hoc mundo et in futuro seculo; et qui legit, legator in eternum." From the use of "scripsi," the Aelfric here mentioned would seem to have been rather a copier than a translator, though possibly the latter. The translation, at any rate, was made from a Latin version, probably from the Vulgate, and is, in general, very faithful. It is evident that it was used to some extent by the translators of the authorized English version, as well as by those who preceded them.

With the exception of carrying out the accentuation according to the author's system, and the correction of a few grammatical errors, the text as given, corresponds exactly with that of the source from which it has been drawn.

[1] "Tha halgan Godspel on Englisc."—The Anglo-Saxon Version of the Holy Gospels, edited by Benjamin Thorpe, F. S. A., from the original MSS., Oxford, 1842. Republished by the Author.

[2] Bede is said to have made a translation of the Gospel of St. John.

ST. MATTHEW'S GOSPEL.

CHAPTER III.

First Rubric: "Thys sceal," *this shall* be read, or *this belongeth*, "sceal" being equivalent to "gebyrath" in other cases in the sequel.—"Aer myddan-wintra," *before mid-winter*, or *Christmas*; "wintra," the Dat., and "myddan," here in the definite state, although without the article. Compare in the two next, "twelftan," and "hálgan." In such cases, the omission of the article is not uncommon.

V. 1. "Se Fulluhtere," *the Baptizer*, lit. *the Whitener*, or *Purifier*. The term adopted by the Anglo-Saxon church to express baptism, "fulluht," or "fullwiht," (Gloss. *sub voc.*), seems to have had reference to the regenerative idea of the rite. The time within which the child should be carried to the font was limited by the statutes of different sovereigns, with penalties annexed to them, in some cases severe, and the mode of administering the ordinance was by immersion.

V. 2. "Dóth dǽd-bóte," lit. *do deed-boot*, i. e. *amends-deed*, or *penance* in its strictest sense, *compensation to God through the church, and to man.*

V. 4. "Hǽrum," the plural.—"Gaerstapan," properly "gaers-stapan," i. e. *grass-steppers.*—"Wudu-hunig," lit. *wood-honey.*

V. 7. "Thǽra Sundor-hálgena," and "thǽra Rihtwísendra," translations of the Latin "Phariseorum," and "Saduceorum," according to their Hebrew derivation. "Sundor-hálig," or 'an *asundor-holy* one,' is very expressive.

V. 13. "Hǽlend," a translation corresponding to our present "Joshua," and "Jesus."

V. 16. "Nither-stígendne," and "wunigendne," we have written for "nither-stígende," and "wunigende," and so in other cases of the kind, which the want of space will prevent us, except rarely, from specifying.

CHAP. VII.

V. 6. "Ongean gewende," *turned against*, with "eow" dependent either on "ongean," or on "to-sliton."

V. 14. In this passage it will be observed that "nearu" is to qualify "geát," and "angsum," "wég," a construction not uncommon in the language. The force of the Anglo-Saxon translation over the corresponding one in the common English version, will be perceived, especially if we render the articles as definite pronouns.

CHAP. XII.

V. 1. "On reste-daeg," lit. *on* the *day of rest*, a translation of the corresponding words in Hebrew.

V. 12. "Micle má man ys sceápe betera," lit. *by much more is* a *man better than* a *sheep*. In this sentence, the idiomatic use of "má," one Comp. to qualify "betera," another, will be observed.

CHAP. XVI.

V. 14. "Thone Fulluht-wer," lit. *the Baptism-man*. In this form, "fulluht-wer," we have the full word instead of the corresponding termination, to express the agent. See Gram. § 75, Note 1.

V. 23. "Thá beseáh he hyne," *then looked he about him*.—"Hyne," governed by the "be" in composition.—"Synd Godes,—synd manna," *belong to God,—belong to men:* Eng. Vers., *are of God,—are of men*, which does not express the precise import of the Greek, Latin, or Anglo-Saxon. Comp. Part I., Sec. XI., § 138.

ST. MARK'S GOSPEL.

CHAP. VIII.

V. 13. "And híg thá forlǽtende," *and* he *then leaving them*.—"Forlǽtende," agreeing with "he" understood, and governing "híg."

ST. LUKE'S GOSPEL.

CHAP. IX.

V. 7. "Se feórthan dǽles ríca," lit. *the ruler of* a *fourth part*, in the place of the corresponding Greek term Saxonized.—Observe, that in order to have denoted '*of the fourth part*,' the article in the Gen., to agree with "dǽles," would have been used instead of the Nom. agreeing with "ríca."

V. 9. "Hwaet ys thes," *what* one, or *who is this?*—"Hwaet," the neuter used idiomatically for "hwá;" Gram. § 113.

CHAP. XIV.

V. 5. "Hwylces eowres," probably idiomatic for "hwylces eower," *of what* one *of you*, if indeed the latter should not be read. As it stands, the construction is difficult.

V. 13. In "wanhále," for "unhále," we probably have the original form of the prefix. See Gram. § 75, Note 2, and Gloss. *sub voc.*

V. 20. "Ic laedde wíf hám," *I have led* a *woman*, or, a *wife*, *home*.—In "hám," we have a clear exemplification of the Acc. WHITHER? as set forth in Part I., Sec. VII., § 32.

CHAP. XV.

V. 20. "Feor his faeder," *far off from his father.*—"Feor," here evidently a Prep., and governing "faeder," probably as the Dat. or Abl. Compare "unfeor," Part I., Sec. XI., § 128.

ST. JOHN'S GOSPEL.

CHAP. I.

V. 31. "Isráhela," *of* the *Israelites*,—the Gen. plural.

CHAP. V.

V. 2. "On Ebreïsc," lit. *into Hebrew.* Compare Part I., Sec. VI., § 57.

II. FROM A PARAPHRASE OF THE BOOK OF PSALMS.

PROLOGUE.

This Paraphrase was made from the Latin Version which accompanies it, and was given to the world by Mr. Thorpe, from a MS. in the Royal Library at Paris.[1] It is partly in prose and partly in verse, the one portion naturally following the copy more closely than the other; and would seem to have been the work of more than one hand.[2] Our Selections include the least paraphrastical portions of the prose, and are given with variations and emendations of the text.

SEALM I.

V. 2. "Býth smeágende," *is ever meditating*, for so this participial form of tense (Gram. § 180) must sometimes be rendered.—"Daeges"

[1] "Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica, partim soluta oratione, partim metrice composita. Nunc primum e Cod. MS. in Bibl. Regia Parisiensi adservato descripsit et edidit Benjamin Thorpe, F. S. A. &c., 8vo. Oxon. 1835."

[2] Aldhelm, Abbot of Malmsbury, who lived between A. D. 656 and 709, is said to have made a translation of the Book of Psalms; and as he professed the art of poetry, being, indeed, the "father of the Anglo-Latin poets," this version might be attributed to him, though it "has none of the characteristics which might be looked for in his compositions," (*Biographia Britannica Literaria—Anglo-Saxon Period—by Thomas Wright, M. A. London*, 1842, p. 222.) His style is usually more florid.

and "nihtes," Genitives, according to Id. § 438.—"Nihtes," an uncommon form, and employed only in such cases.

V. 4. "Duste gelícran," *more like* the *dust*, or perhaps, *rather like dust.*

V. 6. "On dómes daeg," *in* a *day of judgment*, with "arísath" under the idea of *standing up.* The idiomatic use of the Acc. "daeg," in the place of the Dat. or Abl. "daege," will have been observed.

SEALM II.

V. 6. "Ofer his thone hálgan Munt Sýon," lit. *over his the holy Mount Sion*—a beautiful idiom; Gram. § 426.

V. 8. "Tó ágnum yrfe," *for* thy *own inheritance*, or *for* a *peculiar inheritance.*

SEALM III.

V. 5. "Thúsendu folces," *thousands of* the *people.*

V. 7. "Háel," for the usual case-form "háelu."

SEALM IV.

V. 6. "And bringath thá góde," *and bring the good*, sc. *animals*, etc.—"tó lacum," *as offerings.*

SEALM VI.

V. 4. "On helle," *in* the *place of departed spirits.*—The "Helle" of the Anglo-Saxons was equivalent to the "Halla," or "Wal-halla," the Scandinavian abode of the dead. See Gloss. *sub voc.*

V. 5. "Aelce niht," *every night.*—Here we have the Acc. in the place of the Gen., Dat. or Abl., according to Gram. § 438, confirming what has been said in Part I., Sec. VII., § 2, unless we consider "aelce niht," as the Acc HOW OFTEN? for HOW LONG? according to the same rule.

SEALM VIII.

V. 3. "Forthám ic nát ealles," *for I know not at all.*—"Ealles," the Gen., probably governed by "tó" understood, perhaps more anciently expressed.

V. 12. "Aelce daege," *every day.*—Here we have the Old Abl. in an expression equivalent to the one in Sealm VI., v. 5. Perhaps "nihte" as the Abl. should be read in that case, and masculine like "nihtes," whence "aelce" instead of "aelcere." Compare Article VIII., 2.—"Búte ge tó him gecyrron," *unless ye turn unto him.*—"Búte," here evidently the Old Abl. sing. of the "expressed idea," or lost noun "bût," and strictly denoting, '*with the exception.*' See Gloss. *sub voc.*

SEALM IX

V. 14. "Hǽlo," the Dat., for "hǽle."

V. 19. "Thaet híg gelǽeron thaet hí witon," lit. *that they may learn that they know*, i. e. *learn to know*.

V. 28. "And under his tungan býth ealne wég," *and under his tongue is always*.—"Ealne wég," here the Acc. of time, according to Gram. § 438.

III. THE PATER-NOSTER.

Taken from the 6th chapter of St. Matthew's Gospel, and introduced in this place on account of its usual connection in church service with the selections which immediately follow.

IV. THE "TE DEUM."

This has been taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv. The text as there presented, is, in some places, very corrupt. It is here offered with emendations.

"Thé, God, we hériath, thé, Drihten, we audettath," *thee* as *God we praise*, *thee* as the *Lord we acknowledge*.—"God," and "Drihten," agreeing respectively with "thé." So in the Latin, "te, Deum," "te, Dominum." The English translation of the verse is, therefore, evidently incorrect. Also in the next verse, "écne Faeder," as an *eternal Father*.

"Cythra scýne hérath here," the *illustrious army of witnesses doth praise thee*.—The separation of "scýne" from "here" by the verb, will be observed. So also in the next verse, "hálig andetteth Gesomnung," and below, "Faederes éce thú eart Sunu."

"Embe-hwyrft eorthena," the *circuit of* all *lands*.—"Embe-hwyrft," either a compound governed by a Prep. understood, or "hwyrft" must be taken as a simple noun, (Gloss. *sub voc.*), governed by "embe." The meaning would be the same in either case, if the reading of "embe-hwyrft" as a compound, does not convey a stronger idea, denoting *the entire circumference*.

"Faeder, ormǽtes maegen-thrymmes," as *Father, of* an *infinite majesty*.—"Maegen-thrymmes," the Gen., with "ormǽtes," according to Gram. § 436.

"Witodlice fréfrigendne Gást," a *Spirit truly comforting.*

"Ece dó wuldor beón forgyfen," lit. *make to be given eternal glory.*

"On worulde, and á-woruld," *in this world, and world eternal.*—"A-woruld," we have read as a compound, and here, the Acc., (Gram. § 56), not governed by the Prep. "on," but in construction according to Id. § 438. It is equivalent to the English '*forever*'

V. THE "JUBILATE."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv., with corrections of the text.

"And oth-on cynrene and cynrene sóthfaestnes," *and his truthfulness unto generation and generation.*—"Oth-on," like the Latin "usque ad," and the French "jusqu'à," *even to*, or, *even unto.*

VI. THE "MAGNIFICAT."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv., with corrections of the text.

"On á-weoruld," perhaps, 'which was to extend *unto world eternal.*'—"A-weoruld" here the Acc., governed by "on."

VII. DE SANCTIS IN ANGLIA SEPULTIS.

PROLOGUE.

The matter composing this Selection has been drawn from *Ebeling's Angelsaechsisches Lesebuch.* The text as there given is exceedingly corrupt, in most cases without any of those artificial guides by which the sense of a composition belonging to a remote age, and from its nature obscure, can be clearly ascertained, with words not unfrequently separated into their constituent syllables. The readings here presented must, therefore, be taken upon our sole authority; and we believe that they will be found to be in strict accordance with historical facts, as well as with the genius of the language itself. The

omissions denoted by asterisks have been made by us, partly in consequence of our inability to give the correct orthography of some proper names, from the want of facilities for comparison. The date of this composition is wholly unknown, unless it can be inferred from the time at which it closes, and equally so, the name of the author.

"St. Augustínus ṭheóde," *St. Augustine baptized Aethelbert, king of* the *Cantwara, and all his people.*—See *Natale Sancti Gregorii Papae.*

"Ṭhónne wǽs Eádbald," *then was Eádbald*, i. e. then succeeded, or followed in the order of time, as very often in the sequel.

"Othre naman," *by another name.*—"Naman," here the Old Abl., as we have "othre" in the place of "othrum" agreeing with it, and according to Gram. § 441.

"Ṭhis wǽron," idiomatic for "ṭhás wǽron;" Gram. § 424.

"Bé heom libbendum," *during their life*, lit. *by them living.*

"And swá, oft siththan hire mihta cuthe syndon," *and so, oft since her miracles are known.*—"Mihta," like "wundru" in the sequel.

"An míl be-eástan St. Mildride mynstre," *one mile to* the *east of St. Mildred's convent.*—Observe that in this sentence we have "mynstre," the Dat., governed by "be-eástan," as a compound preposition, "eástan," as a noun, (Gloss. *sub voc.*), being first governed in the same case by "be," perhaps more properly, in every instance of the kind, "bé," (Gloss. *sub voc.*).

"And St. Eádburh ṭhá tó ṭhám mynstre feng," *and St. Eádburh then succeeded to that convent.*—"Tó feng," lit. *took to.*

"And heó, hwaethre, hire maegth-hád geheold oth hire lífes ende," *and she, nevertheless, preserved her maidenhood unto* the *end of her life.*—Said to have been one cause of the sudden enmity between Ecgfryth and Bishop Wilfred.—"Hwaethre," (Gloss. *sub voc.*), really the Old Abl. of "hwaether," according to Gram. § 441. Compare the conjunctive phrase "ṭheáh-hwaethre," in which the "hwaethre" is governed as the same case, by the "ṭheáh," upon the principle set forth in Part I., Sec. IX., § 10.

"And ṭhǽr hí begeaton St. Waerburge, ṭhá hálgan faemnan," *and there they begat St. Waerburh, the holy virgin.*

"And hit gehálgode St. Martíne tó wurthunge," *and consecrated it in honor of St. Martin*, lit. *and consecrated it to St. Martin, in honor.* So below, "Gode tó lófe and St. Marían," *unto* the *praise of God and St. Mary.*

" Aet St. Augustíne," *near St. Augustine.*

" His thridda-faeder Eádbald," *his maternal grandfather, Eádbald.* —" Thridda-faeder," lit. *third father.* The relationship must be computed back in the following manner:

FATHER,

FATHER'S FATHER, MOTHER'S FATHER;

or, idiomatically:

FAEDER,

(SE) OTHER FAEDER, (SE) THRIDDA FAEDER.

See, further, *Natale Sancti Gregorii Papae*, pp. 23, 24, in which a more remote ancestry is delineated. This idiom has heretofore been altogether misunderstood. " Thridda faeder," according to Dr. Bosworth, is *a great-grandfather*, (*Dict. of the Anglo-Sax. Language*), and " fifta faeder," according to Mr. Langley, *a great-grandfather's grandfather*, (*Principia Anglo-Saxonica, Glossary.*)

" On Byrig," *in Bury*—the town of Bury, in Suffolk. See Gloss. *sub nom.*

" And fela othra sancta mid heom," *and many other saints with them.*—" Sancta," here the same as " háligra," the Gen. plural, as below, " fela othra háligra." The form is Saxon, although the word is Latin, and is construed with " fela," according to Gram. § 445.

" Thónne resteth St. Birínus, se Rómanisca bisceop, on Winceastre," *then resteth St. Birínus, the Roman bishop, in Winchester.*— His body was transferred from Dorchester, where he had died, to Winchester, by St. Hedda, bishop of the latter place. St. Hedda himself died, A. D. 705.

" Hund-eahtatig muneca mid him," *eighty monks along with them.*

The foundation of religious houses among the Anglo-Saxons was attended with the happiest results. Among that people, as elsewhere, they soon became the repositories of learning, the sources not only from which the native mind was illuminated, but from which light was diffused upon the continent to no small extent. " In England, during the eighth century," says Mr. Wright, " the multiplication of books was very great. The monks were emulous of attaining skill in writing and illuminating. At a later period, this was enumerated as one of the accomplishments even of so great a man as Dunstan. Diligence and industry, in the absence of the more speedy process of printing, enabled the Anglo-Saxons not only to form several public libraries in England, as well as private collections, but also to send out of the

country books in considerable numbers. Boniface, while moving about from place to place on the continent, addresses frequent demands of this kind to his brethren at home; who, on the other hand, are constantly applying for copies of new books, or such as were not yet known in England, which he might chance to meet with, in order to increase their own stores. At one time he asks for some works of Bede,—at another time he prays one of his friends to send him some of those of Aldhelm, 'to console him amidst his labors with these memorials of that holy bishop;' and on one occasion he asks the abbess Eadburga to cause a copy of the Gospels to be written magnificently in letters of gold, and sent to him in Germany, that his converts there might be impressed with a proper reverence for the sacred writings. A similar volume had, at an earlier period, been given by Wilfrid to the church of York, where it was an object of great admiration; it contained the four Gospels written in letters of gold on purple vellum, and its cover, made of solid gold, was studded with gems and precious stones. Many specimens of the magnificent writings of this age are still preserved. A noble copy of the Gospels, written at Lindisfarne in the latter years of the seventh century, after having escaped many perils both by fire and flood, is now deposited among the Cottonian Manuscripts in the British Museum, where it is known by the title of the Durham Book; but the rich cover which once enclosed it has long disappeared. It was, indeed, but a short-sighted devotion to apply these valuable materials to such a purpose; for amidst the troubles which came on a little later—internal dissensions and the ravages of a foreign enemy who respected not the faith in which they had originated—the books were too often sacrificed to the rapacity which their exterior dress had excited.

"In the time of Theodore and Adrian, the principal seats of learning were in Kent, and the south of England, where it continued long after to flourish at Malmsbury, and in some other places. But the kingdom of Northumbria seems to have afforded a still more congenial situation; and the school established at York, by Wilfrid and Archbishop Egbert, was soon famous throughout Christendom. Egbert taught there Latin, Greek, and Hebrew; and the vast collection of books, which had been amassed by him and his predecessors, afforded great facility to literary pursuits. Alcuin, who was one of his scholars, frequently dwells with pleasure, in his letters, on the memory of his ancient master and early studies, and contrasts the literary stores amongst which he had been bred with the barrenness of France. In 796, when he was engaged in his school at Tours, he writes to Charlemagne—'I here feel severely the want of those invaluable books of

scholastic erudition which I had in my own country, by the kind and most affectionate industry of my master, and also in some measure by my own humble labors. Let me therefore propose to your excellency, that I send over thither some of our youth, who may collect for us all that is necessary, and bring back with them into France the *flowers of Britain.*'"[1]

And while upon this subject, we will observe that the same spirit of mental improvement extended itself to the Anglo-Saxon ladies, especially to those connected with convents, the heads of which, as we have seen, were mostly of royal descent, or parentage. "The cultivation of letters," says the same author, "was in that age by no means confined to the robuster sex—the Anglo-Saxon ladies applied themselves to study with equal zeal, and almost equal success. It was for their reading chiefly that Aldhelm wrote his book *De Laude Virginitatis.* The female correspondents of Boniface wrote in Latin with as much ease as the ladies of the present day write in French, and their letters often show much elegant and courtly feeling. They sometimes also sent him specimens of their skill in writing Latin verse. The abbess Eadburga was one of Boniface's most constant friends; she seems to have frequently sent him books, written by herself or by her scholars, for the instruction of his German converts; and on one occasion he accompanies his letter to her with a present of a silver pen, (*unum graphium argenteum.*) Leobgitha, one of her pupils, concludes a letter to Boniface by offering him a specimen of her acquirements in Latin metres.—'These underwritten verses,' she says, 'I have endeavored to compose according to the rules derived from the poets, not in a spirit of presumption, but with the desire of exciting the powers of my slender talents, and in the hope of thine assistance therein. This art I have learnt from Eadburga, who is ever occupied in studying the divine law.' The four hexameters which follow this introduction, though not remarkable for elegance or correctness, are still a favorable specimen of the attainments of a young Anglo-Saxon dame. They are addressed as a concluding benediction to Boniface himself:

> "'Arbiter omnipotens, solus qui cuncta creavit,
> In regno patris semper qui lumine fulget;
> Qua jugiter flagrans sic regnet gloria Christi,
> Illaesum servet semper te jure perenni.'"[2]

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 34-37. London, 1842.

[2] *Ibid.*, pp. 32, 33.

VIII. SELECTIONS FROM THE LIFE OF ST. GUTHLAC, HERMIT OF CROWLAND.[1]

PROLOGUE.

The Life of St. Guthlac was originally written in Latin by Felix of Crowland, or Croyland, as he is commonly styled, and afterwards translated into Anglo-Saxon, but when and by whom is altogether uncertain. By some the translation has been attributed to Abbot Aelfric, but we think improperly, as it lacks the simplicity of Aelfric's style, and from the excessive and complicated use of particles, shows the author to have had more or less acquaintance with the Greek writers, whom he endeavors to imitate. Felix flourished about A. D. 730, and enjoyed the friendship of Alfwald, king of the East Angles, to whom he dedicated his book. Hence it has been supposed that he was never an inmate of Croyland Abbey. He professes to have derived his information about Guthlac from those who had been personal acquaintances of the saint, which he might have done in either case. His work "is interesting for its historical allusions, and for the light which it throws upon the early superstitions of our forefathers."[2]

The text as given is according to Mr. Goodwin's readings, except in a few cases in which we have thought proper to differ from the opinion of that gentleman. We have also deviated from his punctuation in some instances, and besides making some orthographical changes, we have rendered the accentuation uniform, according to the system adopted by us, as in other cases.

1.

"BE HIS GEBYRDE," we have added, as well as the two next captions, and the last.

"On Myrcna," *in the days of Aethelred, the famous king of the Mercians.*—Aethelred's reign commenced A. D. 675, and terminated by his resignation, A. D. 704; his death occurred in A. D. 716.

[1] The Anglo-Saxon version of the Life of St. Guthlac, Hermit of Crowland. Printed, for the first time, from a MS. in the Cotton Library, with a Translation and Notes, by Charles Wycliffe Goodwin, M.A., Fellow of Catharine Hall, Cambridge. London, 1848.

[2] Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 246, 247. London, 1842.

"On ṫhǽre heáh-ṫheóde, Myrcna-ríce," *in the illustrious "theód," the Mercian kingdom.*—Goodwin has, "On ṫhǽre héh-ṫheóde Myrcna-ríce," which he renders simply, '*of the province of Mercia;*' but the construction evidently will not admit of such a rendering, while "heáh," or "héh," must here be taken as a qualifying word, although forming a compound with "ṫheóde," as in "heáh-cyning," *an illustrious king*, and "ṫheóde" itself denotes more than *province;* we have, indeed, no word in the language which expresses its precise import. The original of the passage has, "De egregia Merciorum stirpe."

"Ṫhe Iclingas wǽron genemnede," *who were called Iclingas*, i. e. descendants of Icel. Icel is said to have been the sixth in descent from Wóden, in the genealogy of the Mercian kings.

"Micle gestreón," *many treasures*, unless we should read "micel gestreón," corresponding to the "maest gestreon" which follows.

"Him his gemaeccan."—"His," here evidently pleonastic.

"He him ṫhá áne geceás," *he then chose one for him.*—Goodwin has "ṫhá ána," which he renders '*the one;*' but the sentence requires "ṫhá" as an expletive, and "ána," as an Acc. form, is altogether contrary to analogy. We suspect that it is an error of transcription wherever it occurs.

"And ṫhaet bearn swutellice mid inseglum beclýsde," *and plainly marked the child with a seal.*—"Inseglum," the plural for the singular, unless we suppose it to have reference both to the hand and the cross in the next sentence. Under this form Mr. Goodwin remarks: "Did the termination *um* originally characterize the dative or ablative *singular* of substantives as well as of adjectives? There is no sense of plurality in such expressions as, 'on swefnum,' (see Matt. ii. 22), *in a dream;* 'to gemyndum,' *to remembrance;* 'on his gewealdum,' *in his power;* 'be lyfum,' *alive;* and many like phrases. It is usual to term *um*, in these instances, an abverbial termination; but I see nothing to distinguish it, in the examples adduced, from a regular case-ending." To the question we unhesitatingly reply in the negative, as the hypothesis is contrary to the genius of the tongue, as well as to that of the cognate dialects. Besides, it is well known that in every language there are cases in which the plural is used for the singular, an idiom, so to speak, belonging to *universal* language, and having a different origin, perhaps in every case, among different nations or peoples; and with regard to the termination being adverbial, we think that we have shown plainly enough that all adverbs in Anglo-Saxon, as well as the other *indeclinable* parts of speech, are subject to the rules of ordinary construction.—"Beclýsde," lit. *inclosed.*

"And helde tóweard tóforan thaet húses dura," *and inclined forward before the door of the house.*

"Thá menn thá ealle the thaet gesawon," *then all those men who saw that.*—"Thá," when standing alone in the first clause of a sentence, usually *then*, but when repeated in the second, *when—then*, as below. The reverse idea sometimes obtains.

"Thaet híg thaet tácen swutellicor geseón woldon," *since they would see that sign more plainly.*—"Thaet," *since*, if we read "woldon;" but we think that "mihton" ought to be read, and "swá thaet" in the place of the latter alone, though "thaet" is sometimes susceptible of the meaning which we have given it.

"Thá cóm thaér mid micle raedlicnysse yrnan," *then came there running in great haste.*—"Cóm yrnan," *came to run*, an idiom not uncommon in the language, especially in poetry.—"Thaér," referring to the woman as living upon the spot, and not in the sense of *thither*.—"Raedlicnysse," here the Ablative.

"Thaére écan eádignysse him waére seó gifu fore-stihtod," *the gift of the eternal blessedness was fore-ordained unto him.*—"Gifu," requiring the article only from its position, in being separated from the noun depending upon it, unless the translator has studied the greater emphasis in the construction of the sentence. There seems, however, to have been a transposition from some means or another, as in the following division of the text we have the more natural construction, "thá gife thaére écan eádignysse."

"Thaes háliges tácnes," *of*, or, *by virtue of that holy sign.*—"Tácnes," here the Gen. in the place of the Dat. or Abl., according to Gram. § 441. Compare Part I., Sec. XI., § 112.

II.

"Thá.... fulwiht-baethes," *when therefore about eight nights after they had brought the child unto the holy laver of baptism.*—"Thaes," really in construction, as the Gen. for the Dat. or Abl., according to Gram. § 441, as in the preceding note.—"Thaes-the," we may say, for "thaes NIHTES the." Compare Article II., Sealm I., v. 2. The Anglo-Saxons, as well as the Northern nations in general, appear not unfrequently to have computed by *nights* in the place of *days*. In the poetry of the language, especially, the use of the one division of time for the other is not uncommon.

"On Rómanisc," *in Latin*, lit. *into Latin*, as noticed before.—"Rómanisc" here in the place of the more usual "Leden."

"Thónne onféhth he écum beáge," *then shall he receive* an *eternal reward.*—It will be observed that "onfón" governs either the Dat. or

the Acc. in the same sense. A few lines above we have it with the latter.

"Ac on his scearpnysse thaet he weore."—Mr. Goodwin supposes an ellipsis of "thá wǽs," or "thá gelamp," after "scearpnysse." The passage requires something of the kind to make the construction complete. And so in other instances in the sequel.

"Wearth his mód oncyrred."—Mr. Goodwin supposes "mód" here to be a case of *anacoluthon*, but we would refer it as governed like "theow," in Part I., Sec. XI., § 157.

"Thá wǽs he semninga innan manod ongename," *then was he on a sudden divinely admonished within, and instructed that he should command these words—all which he so commanded:—To give back the third part unto the men of whom he had before taken it.*—Mr. Goodwin reads, "Thá wǽs he semninga innan manod godcundlice and lǽred thaet he thá word hete, ealle tha he swa genam he het thriddan dael agifan tham mannum the he hit aer ongename," '*then was he on a sudden inwardly admonished of God, and taught that he should thus give command; of all things which he had so taken he bade give back the third part to those from whom he had taken it,*' for which he inserts "genam," not found in the MS.—"Semninga," really a noun in the Dat. or Abl., according to Gram. § 438.—"Thá word," idiomatically for "thás word."—Before "thriddan," we have the article omitted, as very often in the case of ordinal numbers.

"And he hine-sylfne betweox thises andweardan middan-eardes wealcan dwelode," *and he thus wandered amidst* the *tumult of this present world.*—Goodwin.

"Sume nihte," *'on a certain night.*—"Nihte," here the Old Abl. and masculine, or perhaps the Acc. and feminine.

"Barn him swá swythe innan thǽre Godes lufan," perhaps according to the old construction, it *burned within him with such excess of the love of God*, making "barn" an Impers. verb, and "swá," a pronoun agreeing with "swythe" as a noun, which they both were at one time, (Gloss. *sub vocibus*). Otherwise we must take "thǽre Godes lufan," a part for the whole, as the Nom. to "barn," as still in English, rendering the passage, *And* there *burnt within him so exceedingly of the love of God.*

"Thaet ná laes thaet án forlet," *that not merely* did *that one* thing follow *that he should forsake this world, but* that he should *likewise* abandon *his parents' wealth and his estate, and those same companions of his*, I say *that he should forsake all that.* Such seems to be the true meaning of this difficult passage.

"The ys geeweden Hrypa-dún," *which is called Repton.*—"Hrypa-

dún," Repton in Derbyshire, once famous for its monastery, and as the capital city and burial-place of the kings of Mercia.—Goodwin.

III.

"Thǽre ylcan nama ys nemned," we have read for "ṫhý ylcan nama ys nemned," as "ṫhý," the Abl. masc. or neut., cannot refer either to "eá," or to "ceastre."

"Mid-ṫhán se foresprecena wer and thǽre eádigan gemynde," *after that the aforesaid man, even* he *of the blessed memory.* Such may be the rendering in such cases as this.

"Mid-ṫhý hí him manigfeald ṫhing sǽdon," lit. *with that they told him manifold a thing.* A construction of "manigfeald," "manig," and the like, not uncommon in the language.

"Ṫhaet he ána ongan eardian," *which he alone began to inhabit.*—"Ana," here equivalent to the Latin "solus."—We subjoin the original of what precedes in this chapter, as a specimen of Felix's manner:

"Est in mediterraneorum Anglorum Britanniae partibus immensae magnitudinis acerrima palus, quae a Grontae fluminis ripis incipiens, haud procul a castello quod dicunt nomine Gronte, nunc stagnis, nunc flactiris interdum nigris fusis vaporibus et laticibus, necnon crebris insularum nemoribus intervenientibus, et flexuosis rivigarum ab austro in aquilonem maritenus longissimo tracta protenditur. Igitur cum supradictus vir beatae memoriae Guthlacus illius vastissimae eremi inculta loca comperisset, coelestibus adjutus auxiliis rectissimo callis tramite perrexit. Contigit ergo proximantibus accolis illius solitudinis experientiam sciscitaretur, illisque plurima spatiosae eremi inculta narrantibus, ecce quidam de illic adstantibus nomine Tatwinus se scisse aliquam insulam in abditis remotioris eremi partibus adserebat, quam multi inhabitare tentantes propter incognita eremi monstra et diversarum formarum terrores amiserant. Quo audito vir beatae recordationis Guthlacus illum locum sibi monstrari a narrante efflagitat. Ipse autem imperiis viri Dei annuens, arrepta piscatoria scapula per invia lustra in tetrae paludis margines Christo viatore ad praedictam insulam, quae lingua Anglorum Cruland vocatur, pervenit, quae ante propter remotioris eremi solitudinem inculta et ignota manebat. Nullus hanc ante famulum Christi Guthlacum solus habitare colonus valebat, propter videlicet illic demorantium daemonum phantasias: in qua vir Dei Guthlacus contemto hoste, caelesti auxilio adjutus, inter umbrosa solitudinis nemora solus habitare coepit."

Such were the Gyrwas, or fen-lands of Lincolnshire, in which the Abbey of Croyland was situated, as they appeared to Felix in the early part of the eighth century.

"Thære stowe digelnysse," the *retirement of the place.*—Mr Goodwin changes the construction to "thá digelnysse thære stowe," which we think unnecessary.

"Thá wæs se eahtotha daeg thaes Calendes Septembres," *then was the eighth day of the Kalend of September.*—"In the original," says Mr. Goodwin, "die nono Kalendarum Septembrium; i. e. the 24th of August."—"Calendes," and "Septembres," vernacular forms.

X.

"Thá cómon thær in fleógan," *then came flying in there.*—The infinitive for the Indef. participle, as before pointed out.

XIII.

"Thaet thaes foresprecenan wraeccan Aethelbaldes gefera," *that a companion of the aforesaid exile Aethelbald.*—The Aethelbald here alluded to, succeeded Ceólred as king of Mercia in A. D. 716. See Thorpe's Translation of Lappenberg's *History of the Anglo-Saxons*—Genealogy of the kings of Mercia, Vol. I.

XVIII.

"Ealdwulfes dóhtor thaes cyninges," *daughter of Ealdwulf, the king.*—Ealdwulf, or Aldwulf, king of the East Angles, who began to reign A. D. 663, and died A. D. 713. Ecgburh, or Ecgburga his daughter, was Abbess of Hrypa-dún. See Thorpe's Lappenberg,—Genealogy of the kings of East Anglia, Vol. I.

XX.

"Aefter thám fiftyne geárum the he, Gode willigende, laedde his líf," *after the fifteen years during which he, obeying the will of God, had led his life.*—We have thus read in the place of "aefter thón fiftyne geár," which would require the "tho" to be dropped, besides being an awkward construction.

"According to the Saxon Chronicle, Guthlac died A. D. 714. Felix says, anno 715 ab incarnatione Domini; a reckoning commencing nine months before the birth of our Lord. This date may therefore be considered to correspond with that of the Chronicle. According to Felix, St. Guthlac was twenty-six years old when he settled at Crowland, and resided there fifteen years; he must therefore have been forty-one or forty-two at the time of his death."—Goodwin.

"Thón Wódnes-daege nehst Eástran," *on the Wednesday preceding Easter.*

"And mid micelre unéthnysse his eág-spind mid teárum gelómlice

leóhte," *and in much anxiety of mind incessantly moistened his cheeks with tears.*—For "eág-spind," see Gloss. *sub voc.*

"Thaet he naefre áer ne syththan swylc ne gehýrde," *that he never before, nor afterwards heard the like.* "Swylc," *such*, referring not to "láre," which would require "swylce," but to his preaching,—"gódspellian,"—in general.

"Swylce-eác thá thrúh, ná-laes-thaet hí eft thá on eorthan dydon," *likewise* as regards *the coffin, not merely did they place that in* the *earth again.*—"Thrúh," in construction upon the same principle as "theow," Part I., Sec. XI., § 157.—"Ná laes," Mr. Goodwin renders as expressing *absolute negation.* The "thaet," in strict construction, belongs to the sentence as elliptical.

XXII.

"On thaére maégthe Wissa," *in the province of* the *Wissas*, usually termed *Gewissas.*[1]

IX. INSCRIPTION FROM A LATIN MS. OF THE NEW TESTAMENT.

This, apparently a fragment, we have given from Rask's Grammar of the Anglo-Saxon Language, where it is introduced as a part of the Praxis appended to the volume. It serves to show the veneration in which the Sacred Scriptures were held by the Anglo-Saxons. We have also here ventured upon some variations and emendations of the text.

"Thás béc act háethenum hérge," *these books from* a *heathen temple.*—"Béc," the plural, as we have below, "thás hálgan béc wunadon."

"Uncra saula," the plural, we have read for "uncre saule," the singular, as we have below, "heora saulum."

"And his throwunga tó thancuñga," *and in thanks for his passion.*

"Tó thám gerade," *on the condition.*

"Fulwiht," *baptism*, here used for *Christianity*, the distinctive feature of our divine religion, perhaps from the importance of the rite in the Anglican mind, for the religion itself.

"And on ealra his Háligra," i. e. "on ealra his Háligra naman."

1 The author takes pleasure in referring the student to Mr. Goodwin's edition of the Life of St. Guthlac.

X. A DIALOGUE BETWEEN SATURN AND SOLOMON.

PROLOGUE.

"This dialogue," says Mr. Thorpe, "is one of a numerous family that flourished under a variety of denominations, and in great estimation during the middle age."[1] All of those appearing under the above title, have been lately published by the Aelfric Society of Great Britain, through the labors of J. M. Kemble, M.A. They have been given to the world in three parts, the first of which appeared in 1845.

Perhaps the author, or authors of these dialogues, in making Saturn and Solomon contemporaneous and acquainted with each other, showed equally as much wisdom as many of the present day, who would identify all the mythological personages of the Greeks, Romans, and other nations, with the early characters of the Sacred Scriptures.

With regard to the arrangement of our text, we have followed Ebeling in his *Angelsaechsisches Lesebuch*. As elsewhere in these volumes, some changes will be found in the orthography of words, and a few corrections in grammatical forms.

"Hér cyth wísdóm," *here maketh known how Saturn and Solomon contended about their wisdom.*—"Cyth," having "hit," understood, for its nominative.

"He sǽt ofer."—After a *lacuna* in the MS., we have "fetherum" as a part of this answer.

"On his gewealdum," *in his power.*—"Gewealdum," lit. *powers*, and perhaps here a sort of *pluralis excellentiae*, because referring to the Deity.

"On hwilcere ylde wǽs Adam," *of what age was Adam?*

"And he ṫhá leofode ealles," *and he then lived in all.*—"Ealles," perhaps here to be explained as in Art. II., Scalm VIII., v. 3, unless we suppose it, in every instance, the Gen. for the Dat. or Abl., upon the principle contained in Gram. § 441, or in such cases as this, as coming under Id. § 437.

"Ṫhá heó bé lýfon wǽs," *in all her life*, lit. *when she was in life.*—"Lýfon," the plural for the singular, and an old form for "lýfum."

"On getál gerímes," *by a regular calculation*, we may say. The expression appears to be more or less idiomatic.

[1] *Preface to Analecta Anglo-Saxonica.* London, 1846.

"Mid sylh," *with* a *plow*.—"Sylh," we have given as the correct Dat. or Abl. of "sulh," as it appears to follow the laws of "turf," "burh," and the like; Gram. § 60 and § 61. See Gloss. *sub voc.*

"Mid ánes esoles cyn-báne," *with* the *jaw-bone of an ass*.—"Anes," here appears to have the light meaning of the indefinite article in English, of which it was the origin, (Gloss. *sub voc.*).—"Cyn-báne," lit. *chin-bone*. Saturn seems to have mistaken Samson's instrument of death for Cain's.

"Of thám X. wordum the Molses gesomnode in thǽre ealdan ǽe Godes bebeode," *from the ten commandments which Moses collected in the old law by* the *injunction of God*.

"On ýdel," idiomatic for "on ýdele," like "on morgen," "on aefen," and the like.

"Se gytsigenda mann worulde wélena," *the man eager for* the *treasures of* the *world*.—Observe the construction of this sentence.

XI. COLLOQUIUM.

PROLOGUE.

This Colloquy was originally compiled by Aelfric, styled *Grammaticus*, or *the Grammarian*, to distinguish him from others of the name, which, among the Anglo-Saxons, was very common as well as distinguished, and afterwards improved by a disciple of his, Aelfric Batta, as set forth in the caption. The Saxon is really an interlinear gloss of the Latin, the object of the composition having been to make native youths acquainted with the latter tongue. "As presenting a curious picture of times and manners, and of monastic life at that early period," says Mr. Thorpe, "it is both valuable and interesting;"[1] and it also shows that what is usually termed the "Hamiltonian" method of learning languages is nothing new.[2] Our text has been drawn from

[1] *Preface to Analecta Anglo-Saxonica*. London, 1846.

[2] "It is singular enough," says Mr. Wright, "that most of the ways of giving a popular form to elementary instruction, which have been put in practice in our own days, had been already tried in the latter times of the Anglo-Saxons. We thus find the origin of our modern catechisms amongst the forms of education then in use. Not only were many of the elementary treatises on grammar written in the shape of question and answer, with the object of making them easier to learn and to understand, as well as of encouraging the practice of Latin conversation, but also the first books in the other sciences. We find this to be the case in many of the tracts written by Bede and Alcuin, as

Ebeling's *Angelsaechsisches Lesebuch*, collated with that given by the gentleman just mentioned. In a MS. preserved at Oxford, the Colloquium is found united with Aelfric's Latin Grammar, and Latin Glossary, all as "republished" by Aelfric Batta, as is generally supposed, and rendered very probable from several circumstances.[1]

Aelfric, "the Grammarian," or Aelfric, "Abbot," a name interesting to the Anglican theologian, as the voice of the early Anglican

well as in those which were fabricated in their names. Afterwards, when in England the Latin tongue seems to have ceased to be to the same extent as before a conventional language among the learned, various attempts were made to simplify the steps by which it was taught. First, the elementary grammars were accompanied with an Anglo-Saxon gloss, in which, separately from the text, each word of the original was repeated with its meaning in the vernacular tongue; and then, as a still further advance in rendering it popular, the Latin grammar itself was published only in an Anglo-Saxon translation. We have seen the old Latin school-grammar pass through similar gradations in our own time. We owe to Alfric the Anglo-Saxon translation of the Latin Grammar, which, from its frequent recurrence in the manuscripts, seems to have been the standard elementary book of the day; and in the preface to that work he repeats the complaint, which had been made more than once since the days of Alfred, of the low state of Latin literature in England. Much about the same period came into use introductory reading books, with interlinear versions, which differed not in the slightest degree from those of the Hamiltonian system of the present day. A singularly interesting specimen of such books, composed also by Alfric, has been preserved in two manuscripts, and is printed in Thorpe's Analecta Anglo-Saxonica; the text, which is a dialogue between persons of different professions, is so arranged as to give within the smallest possible space, the greatest variety of Latin words, and so to convey the largest quantity of instruction. This curious tract is valuable to the historian for the light which it throws upon the domestic manners of the age in which it was written. Among many other things, we learn that even the schoolboys in the monasteries were subjected to a severe course of religious service; and that the rod was used very liberally in the Anglo-Saxon schools."—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 72-74. London. 1842.

[1] The title found at the head of this article is from the Cottonian MS. The Oxford MS. has the following:—"Hanc sententiam Latini sermonis olim Aelfricus abbas composuit, qui meus fuit magister, sed tamen ego Aelfric Bata multas postea huic addidi appendices." And to a Latin dialogue preceding the Colloquium in the same, are prefixed these lines:

"Denique composuit pueris hoc stylum rite diversum,
Qui, Bata Aelfricus, monachus brevissimus.
Qualiter scholastici valeant resumere fandi
Aliquod initium Latinitatis sibi."

Closing with the distich—

"Explicit hic sermo Latinus calca quiescens,
A Bata Aelfrico dispositum monacho."

Ibid., p. 496.

church, and not uninteresting to the English philologist, was born of a noble family, and after having filled various important stations, finally, in A. D. 995, succeeded Sigeric as Archbishop of Canterbury, which see he held until the time of his death, in A. D. 1006. An untiring advocate of learning, and the strenuous supporter of the doctrines of his church, he labored equally as a scholar and as a theologian, as his numerous works, which have come down to us, and which are now being given to the world by the Society that bears his name, clearly testify. Of Aelfric Batta but little is known, except that as an admirer of his preceptor, he labored to uphold the doctrines which he inculcated, and to promote the cause of education in the most effectual way. Both are distinguished for their exposition of the sacrament of the body and blood of Jesus Christ, and equally for the purity of the style in which they wrote. Of Aelfric Batta's own productions we have but few extant, if they were ever numerous.

"On Ledene," we have supplied as a gloss to "Latialiter."

"On-belǽdan swingla us," *to lay strokes upon us.*—"Us," governed by the "on" in composition.

"Ic eom ge-anwyrded monuc," *I am a professed monk.*

"Ge-iúcodon," "gefaestnodon;" such old terminations will be found to be common in this Colloquy.

"Wǽre ṫhú tó-daeg on huntnothe," *wert thou a hunting to-day.*—"On huntnothe:" In all such cases the true representative of the Saxon "on" in English, is '*a*,' or '*an*,' not as the indefinite article, but as a preposition. It should, therefore, never be united with the word depending upon it, as we not unfrequently find it written by some of the best authors in our language, except when the expression is adverbial, as "on wég," *away*. Non-acquaintance with the construction in Anglo-Saxon has been the chief cause of the mistake. In compounds in both languages, indeed, we find "a" used for "on," as "amang," for "on-mang," *among*, and the like.

"On feala wísan."—In this case, we have "feala" agreeing with the noun. It usually governs it in the Gen. plural, as heretofore occurring.

"Ac ic nelle oth-ṫhaet-án deorfan," *but I am unwilling to labor so much.*—"Oth ṫhaet án," corresponding to the Latin "in tantum," lit. *unto that one* thing.

"And hú ṫhíne geferan," *and how thy companions?*—The answer which follows shows the honorable schoolboy of every age.

XII. SELECTIONS FROM KING AELFRED'S OROSIUS.

PROLOGUE.

Alfred the Great was the youngest child of Aethelwulf and Osburh, and was born in A. D. 848. At an early age, he manifested that love of learning which afterwards displayed itself amid the unceasing occupations of a reign harassed by foreign invasions. It was to restore the literature of his country and nation, which had suffered severely in the destruction of churches and monasteries by the Danes, that induced him to labor so indefatigably in laying the productions of others before his people in the language with which they were familiar as their own. We find him, in the Preface of one of these works,[1] mourning the loss which they had sustained. "I thought," says he, "how I saw, before it was all spoiled and burnt, how the churches throughout England stood filled with treasures and books."[2] His labors were crowned

[1] The Pastorale of Pope Gregory. See the next article.

[2] The loss of a large portion of the Anglo-Saxon literary monuments, of the secular poetry of the nation especially, is much to be regretted. It was not from any barrenness of the native mind that we have so little, though few nations can boast of an early literature more copious than that of the English, even as we now have it. "The greatest destruction of Anglo-Saxon books," says Mr. Wright, "happened during the numerous inroads of the Danes, from the ninth to the eleventh century, when so many of the richest libraries were committed to the flames, along with the monasteries in which they were deposited. Under the rule of the Normans, from the Conquest to the beginning of the thirteenth century, our old chroniclers relate many stories illustrative of the contempt with which the Anglo-Norman barons regarded the language of those whose rights they had usurped; but the more serious disputes related to charters rather than books, the latter (except when from time to time some English monk took them down) were allowed to lie neglected in the dust of monastic libraries, and the only losses which they sustained seem to have been the natural consequence of dirt and damp. But after this period the case was entirely changed, and, as they could no longer be read even by Englishmen, they had to suffer from various causes. A few monastic catalogues are still preserved in manuscripts of that age, and they contain the titles of many Anglo-Saxon books, which, however, are generally described as being 'old and useless.'* Accordingly, we find that when the monks

* "See, for example, a catalogue of the books in the Library at Glastonbury, made in 1248, and printed by Wanley, in the Introduction to his Catalogue of Saxon Manuscripts, from a MS. in the Library of Trinity College, Cambridge. We find several entries like the following:—

Item, duo Anglice, vetusta et inutilia.
Item, Sermones Anglici, vetusti, inutiles.
Passionale, Sanctorum Anglice scriptum, vetust. inutile

The second of these items was a volume of Anglo-Saxon homilies."

with success; and patronised by him, while he defended his dominions with his sword and his name, we find the learned resorting to him from other parts of the island as well as from France, which was now suffering in like manner through the incursions of the Northmen. His translations, which are sometimes "word for word," and sometimes "meaning for meaning," are considered the purest specimens of Anglo-Saxon prose. His death occurred on the 28th of October, A. D. 901, but "the greatness of mind, and love of science and literature, which were so conspicuous in his own character," did not die with him, since the same traits showed themselves to no small extent in his children, and even in his grandchildren.

The work of Orosius, was translated by Alfred "in order to make his subjects more generally acquainted with ancient history." The narratives of the two Northern navigators, Ohthere and Wulfstán,[1] whom he

were in want of vellum, they scrupled not to take one of these 'old and useless' Anglo-Saxon manuscripts; and, having carefully scraped out the original letters, to make use of it for writing a new work, which they considered more important and necessary. One of these *palimpsests* is preserved in the library of Jesus College, Cambridge, in which a splendid copy of the Anglo-Saxon Homilies of Alfric has been erased to make room for Latin decretals, although the destruction of the original was not so complete as to hinder us from tracing here and there a few words, particularly about the margins of the leaves. Sometimes, also, when the monks were at a loss for boards to bind their books, they took a few folios of these useless old manuscripts, and pasted them together; as was the case with the leaves discovered by Sir Thomas Phillipps in the covers of a volume preserved in Worcester Cathedral. The loss which Anglo-Saxon literature sustained by these means must have been very great. At the time of the Reformation, when, by the dissolution of the monasteries, their libraries of manuscripts were scattered in all directions, the number which perished cannot now be calculated, though the fragments which are found in the old bindings of books are sufficient to convince us that it was not small. The Anglo-Saxon manuscripts, however, suffered much less at this time than the others, owing to the eagerness of the Reformers to collect them; yet we still find a few fragments in the covers of books printed during the sixteenth century."—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 107, 109. London, 1842.

[1] "We find the Anglo-Saxons," says Mr. Wright, "at an early period distinguished by the same spirit of adventure, which has been so active and fruitful among their descendants. They were anxious to explore the distant countries, whose existence had been made known to them by the books which the missionaries imported. Even so early as the seventh century they were in the habit of going to Rome by sea, a voyage in which the pilgrims necessarily incurred many perils. At the end of this century, a Frankish bishop named Arculf, who was returning from the Holy Land, and had visited Constantinople, Damascus, and Alexandria in Egypt, as well as many of the islands of the Mediterranean, was thrown by bad weather on the western coasts of England, where he became acquainted with the abbot Adamnan.

had personally conferred with, were inserted by himself in the geographical part, and will be found interesting. Our text has been taken partly from Ebeling's *Angelsaechsisches Lesebuch*, and partly from Thorpe's *Analecta Anglo-Saxonica*, with variations and corrections.

DESCRIPTION OF EUROPE.

"Ut on thone Wendel-sǽ," *out into the Mediterranean Sea.*—"Wendel-sǽ," so called from the Wendels, or Vandals, whose conquests covered parts of many of the countries lying upon its shores. See Introd., § 39, Note 3, and Gloss. *sub nom.*

"Þa man Cwen-sǽ hǽt," *which they call* the CWEN-SAE.—The White Sea, so called because lying about Cwen-land. This country, indeed, lay between the Gulf of Bothnia and the White Sea, including Finmark.—*Thorpe.*

"Swǽfas," the *Suabians*, or, *Swabians.*

"Baeg-wara," the *Bavarians.*—The form given in preference to that of "Baegth-ware," and also found in the MS.

"Regnes-burh," *Regensburg*, or, *Ratisbon.*

The latter carefully stored up the information which the traveller communicated to him, and afterwards committed it to writing in a treatise which is still preserved. It is probable, indeed, from many circumstances, that the Anglo-Saxons themselves made frequent visits, not only to Italy, but also to the East. King Alfred, who in this, as in other things, merited well the character given him by historians of being 'a diligent investigator of unknown things,' (ignotarum rerum investigationi solerter se jungebat), sent Sighelm, bishop of Sherburn, in 883, to India to visit the scene of the labors of St. Thomas and St. Bartholomew; and Sighelm not only reached in safety this distant land, but he brought back with him many of its productions, and particularly some gems and relics which were still preserved in his church in the time of William of Malmsbury. The present day cannot furnish a more intelligent account of a voyage of discovery, than that taken down by Alfred from the mouths of Ohthere and Wulfstan, one of whom had sailed to the North Cape, and the other along the northern shores of the Baltic, and which that monarch has inserted in his own version of Orosius. The map of the tenth century, mentioned above, is far more correct than the generality of maps which we find in old manuscripts at a later period; its chief inaccuracy lies in the distorted shape given to Africa, which is here a long narrow slip of land running out from east to west; but the coasts of India and Eastern Asia are not ill defined, there are few of the fabulous indications which appear afterwards in this part of the world, and Paradise does not occupy the place of the isles of Japan, as it did after the voyage of St. Brandan became popular in the twelfth century."—*Ibid.*, pp. 91-93.

"Aelfe mutha thǽre eá," the *mouth of the river Elbe.*—There can be no doubt that "Aelfe mutha" should be written as distinct words.

"Sillende," *Seeland*, or *Zealand.*

"Apdrede," the *Obotritae*,—"a Slavish nation to the north of the Old Saxons, inhabiting the western and the greater part of Mecklenburg."—*Thorpe.*

"Wylte, the man Aefeldan hǽet," the *Wylte, whom they call Aefeldan.*—"Wylte," i. e. Wilzen, "a people who settled in Germany in the sixth or seventh century. They occupied a part of Pomerania, the eastern part of Mecklenburg, and the Mark of Brandenburg. The river Havel was the boundary between them and the Sorabi."—*Thorpe.*—"Aefeldan," or "Haefeldan," the *Helvetians*, says Dr. Bosworth, but if so, they must have been either a part, or the remains of that people, who removed north.

"Wineda-land," or, as it is sometimes written, "Weonod-land," "the country of the Venedi, or Wends. Under the name of Vindland was at one time comprised the whole coast-land from the Schlei to the mouth of the Vistula."—*Thorpe.*

"Mar-wara," the *Moravians.*—So we have written for "Maroaro," and "Meroaro," which appear to be corrupt forms.

"Carendre," *Carinthia.*

"Pulgara-land," *Bulgaria.*

"Dalamensan," "a Slavonic people formerly inhabiting Silesia."—*Thorpe.*

"Wisle-land,"—"the country formerly called Little Poland, in which the Vistula has its source."—*Thorpe.*

"And be-eástan thǽm synd Datíe, the-the iú wǽron Gottan," *and to* the *east of that are* the *Dacians, those who were formerly Goths*, or, perhaps rather, *Getae.*

"Surpe," the *Sorabi*, or, *Sorbi*, "a Slavonic people inhabiting Lusatia, Misnia, a part of Brandenburg, and Silesia. Their capital was Sorau."—*Thorpe.*

"And be-northan Maegtha-lande is Sermende oth thá beorgas Riffin," *and to* the *north of Maegtha-land is Sermende as far as the Riphean mountains.*—"Maegtha-lande,"—"the Polish province Mazovia (?)"—*Thorpe.*—"Sermende," comprising the modern Livonia, Esthonia, and a part of Lithuania.—"Riffin," in apposition with 'beorgas."

"Ost-sǽ," "the Baltic and Categat."—*Thorpe.*

"Aegther-ge on thǽm márum landum, ge on thǽm íglandum," *both on the greater lands, and on the islands.*—"Márum landum,"

probably referring to both peninsulas — Jutland, and Norway and Sweden.

"Sweón habbath be-súthan him thone sáes earm Ost," the *Swedes have the arm of* the *sea*, the *Ost*, *on* the *south of them*.—"Ost," here in apposition with "sáes earm." See above, "thaes sáes earm the man hæt Ost-sæ."

"Scride-Finnas,"—"the inhabitants of that part of Bothnia which lies between the Angermann and the Tornea."—*Thorpe.*

OHTHERE'S NARRATIVE.

"Oththe hwon northan," *or* a *little from* the *north*.—"Hwon," the Acc., as in Part I., Sec. XI., § 98.—"Northan," according to Id. Sec. VII., § 17.

"Beormas,"—"the people inhabiting the country called Biarmaland, on the shores of the White Sea, east of the Dwina."—*Thorpe.*

"Thæra Ter-Finna land,"—"the country between the northern point of the Bothnian Gulf and the North Cape."—*Thorpe.*

"Syfan elna lange," *seven ells long*. See Gram. § 437.

"Forthæm hý fóth thá wildan deóras mid," *because they take the wild deer with* them.

"Eall thaet his man oththe ettan oththe érian maeg," complete without the "áthor," accidentally omitted before the first "oththe," which is sometimes found, especially in laws, as will appear in the sequel.—"His," dependent on "eall," according to Gram. § 443.

"Thónne is tó-emnes thæm lande," *then is over against that land*. —Upon the principle set forth in Part I., Sec. VIII., § 1 and § 24, we ought to have the Gen. here with "tó-emnes," but this is an instance in which the exception only proves the rule. Compare "tó-middes eow" with "tó-middes eower," the latter construction, perhaps, being more common.

"Sciringes-heál,"—"a port of Norway," says Mr. Thorpe, "the exact position of which is unknown. Judging from the context of Ohthere's narrative, it seems to lie in the Skager Rack, near the Fiord of Christiania. To the south, he tells us, lies a very broad sea, no doubt the Cattegat; on one side of which was Gotland, (Jótland, Jutland,) and then Sillende, (Seeland). Sailing from Sciringes-heal to Sleswig, (aet Haethum), Ohthere had, as he tells us, Denmark on his left, by which denomination he undoubtedly means Skaane, (Scania), and Halland, the early seat of the Danes, and which constituted a part of the modern kingdom of Denmark till 1658. Then, two days before his arrival at Sleswig, taking a westerly course, he had Gotland (Jutland) on his right. From the mention of islands on his left, it

would seem that he sailed between Moen and Seeland. Prof. Dahlmann supposes, erroneously I think, that Ohthere sailed through the Great Belt."

" Hálgo-land,"—" an ancient division of Norway, nearly corresponding apparently with the present Norrland."—*Thorpe.*

" Aet-Haethum,"—see preceding note.

" Gotland,"—see the same.

" And hýrth innan Dene," *and is in subjection to* the *Danes.*—See, also, below, " in Dena-mearc hýrath," which, in Wulfstán's Narrative, has " hýrath tó Dene-mearcan" as its equivalent.

WULFSTAN'S NARRATIVE.

" Trúso,"—" a town on the border of the mere or lake from which the river Ilfing (Elbing) flows in its course towards Elbing."—*Thorpe*

" Langa-land," *Langeland,*—" one of the Danish isles in the Baltic, lying between Fyen (Fionia) and Laaland."—*Thorpe.*

" Scón-eg," *Skåne,* the ancient *Scania.*

" Burgenda-land," *Bornholm.*

" Blecing-ég," *Bleking,* in Sweden.

" Meore,"—" a place on the west coast of Sweden."—*Thorpe.*

" Eów-land," *Oeland,* an island lying off the east coast of Sweden.

" Goth-land," here evidently the island of that name, and not " Gotland," or *Jutland,* mentioned in Ohthere's Narrative.

" Oth Wisle-muthan," *unto* the *mouth of* the *Vistula.*—" That branch of the Vistula, which, after receiving the Elbing, flows into the sea at Danzig."—*Thorpe.*

" Wit-land,"—" the country bordering on the east bank of the Vistula."—*Thorpe.*

" Tó Estum," *to* the *Estas,* or *Osti,*—" the Osterlings of modern times. They dwelt on the shores of the Baltic, to the east of the Vistula."—*Thorpe.* Their country is here termed " Eástland." See below.

" In Est-mére," *in* the *Est-mere,*—" the Frische Haff, or lake, into which flows one of the branches of the Vistula."—*Thorpe.*

" Thónne rídeth aelc his wéges," *then rides each* one *his* own *way.*—" Wéges," the Gen., according to Gram. § 439.

" Thaes deadan mannes inne," *in the dead man's house.*—" Inne," either the Gen. or the Dat., according to Gram. § 439.

" Neár setle," *nearer* the *setting.*

" Baleáris thá tú ígland," as to *the two Balearic isles,* perhaps alluding to the two principal ones.—" Baleáris," here in apposition with

"Ígland." For the construction of the whole clause, see Part I., Sec XI., § 98.

THE DEATH OF CYRUS.

"Nembrath se ent," *Nimrod, the giant.*

"Gelíce and," we may say, *as if.*

"Se Litha cyning," *the king of* the *Lydians.*

CAESAR AND POMPEY.

"Caíuse Julíuse,"—vernacular Datives.

"Þe man háet Welinga-ford," *which they call Wallingford.*

"On Silomone þám lande," *in the land* of *Salmo.*

"Hwaet þaes ealles wǽs," *how much of all that* there *was.*

"Fór on Ispaníe, þaér Pompeíus legíon wǽron," *went into Spain, where Pompey's legions were.*—"Ispaníe," like "Gallíe," terminating in *e* instead of *a*, and here in the Acc. undeclined; Gram. § 50.—"Þaér," *where*, as always when following a noun of place, and not at the beginning of the sentence.—"Legíon," here the Nom. plural.

"Þaér his Pompeíus onbád," *where Pompey awaited him.*—"His," the Gen., governed by "onbád," according to Gram. § 448.

"And his folces feala," *and many of his people.*—"Folces," the Gen. sing., and governed by "feala," according to Gram. § 445, because as a noun of multitude, it expresses plurality.

XIII. SELECTIONS FROM KING ALFRED'S BOETHIUS, "DE CONSOLATIONE PHILOSOPHIAE."

PROLOGUE.

The Meters of Boethius was one of the most popular compositions of the Middle Ages, and was translated into various languages of Europe. In making the Anglo-Saxon version, Alfred is said to have had the assistance of "his chosen friend," Bishop Asser, who glossed the more difficult passages for him, an aid which he seems to have received in all his translations from the Latin, as well from him as from Archbishop Plegmund, and his "mass-priests, Grimbald and John." In this work, which afforded him a favorable opportunity, Alfred shows the philosophical turn of his mind, as he has very often introduced moral and other reflections of his own. Perhaps it was the desperate condition of his own fortunes, and of those of his people, at

one time, which made him dwell, as it appears, with so much pleasure upon the consoling sentiments that Boethius in his fallen estate had offered to himself.

To Alfred has also been attributed the Anglo-Saxon metrical version of Boethius; but although he was from childhood an ardent admirer of the vernacular poetry, still there is no evidence that he ever attempted verse himself. The "prosaic verses" which pass under his name are unworthy of his pen, besides other points of evidence against the supposition. They were probably made "by some obscure writer of the tenth century."[1]

Our text is that given by Cardale,[2] with some few changes and emendations. But besides the analogical and uniform accentuation adopted, we have rejected the old punctuation, employing the points now in use, and conformably to what we conceived to be the sense of the passage in every case.

CHAP. I.

This chapter forms the Introduction to Boethius by Alfred himself.

"Of Scithþía-mǽgthe," *from* the *country* of *Scythia.*

"Raedgota and Eallerica," probably for "Raed-gód," and "Eallric," the latter formed like "Theódric" below. Their present forms, with the exception of retaining the *t* in the former, would not be justified even according to the Gothic.

"Se Theódric wǽs Amulinga," *that Theódric was* one *of* the *Amulings.*—"Wǽs Amulinga," we may say, *belonged to* the *Amulings.* Compare Part I., Sec. XI., § 138, and with regard to the form, Part II., Article VIII., 1, with Gram. § 75, Note 1.

[1] Upon this subject Mr. Wright says,—"Several reasons combine in making us believe that these were not written by Alfred: they are little more than a transposition of the words of his own prose, with here and there a few additions and alterations in order to make alliteration: the compiler has shown his want of skill on many occasions: he has, on the one hand, turned into metre both Alfred's preface (or at least imitated it) and his introductory chapter, which certainly had no claim to that honor; whilst, on the other hand, he has overlooked entirely three of the metres, which appear to have escaped his eye as they lay buried among King Alfred's prose. The only manuscript containing this metrical version which has yet been met with, appears, from the fragments of it preserved from the fire which endangered the whole Cottonian Library, to have been written in the tenth century."—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 57. London, 1842.

[2] "King Alfred's Anglo-Saxon Version of Boethius, 'De Consolatione Philosophiae,' with an English Translation and Notes, by J. S. Cardale." London, 1829.

"Swá-ṫhaet hí móston heora eald-rihta wyrthe beón," *in order that they might enjoy their former rights*, says Mr. Cardale.—"Wyrthe beón," lit. *be worthy*, i. e. be worthy of them by rising to their former pre-eminence.

CHAP. III.

"With his bewende," *turned towards him*, sc. "Wísdóm," who is here styled the Mind's "foster-modor;" and also, its "ágne modor." And again in this same chapter, we have the pronoun "he" representing both "se Wísdóm" and "seó Gesceádwísnes." These peculiarities, or rather inconsistencies in Alfred's manner, will be observed.

CHAP. VIII.

"Mid ṫhaes láthes sáre"—with "láthes" dependent on "sáre," which is here either the Dat., or the Old Ablative.

"Ṫhínre unrihtwísnesse"—the Dat. or Abl., according to Gram. § 441.

"Me wǽre ǽr leóf ṫhonne cuth," *wert dear to me before known.*

"Hwaet syndon ṫhá woruld-saeltha othres," *what other are those worldly riches?*—"Othres," the Gen., governed by "hwaet," according to Gram. § 443.

CHAP. IX.

"Súthan-westan wind," a *wind from* the *southwest.*—"Súthan-westan," for "súth-westan," the more usual formation in such cases, and according to Part I., Sec. VII., § 17.

CHAP. XII.

"Ṫheáh-ṫhe se him on-bláwe," *though the wind of troubles should blow on him.*—It will be observed that in this sentence "on-bláwe" is also predicated of "gýmen ṫhissa woruld-saeltha," unless we render "and" by '*even*,' making the latter clause explanatory of the former.

CHAP. XXIII.

"Hwaene ǽr," a *little before.*—"Hwaene," here as the Acc. feminine of "hwon," (Gloss. *sub voc.*), agreeing with "hwíle," understood. So in the preceding chapter, "ǽne," *once*, i. e. "ǽne hwíle," *one time*, according to Gram. § 438.

CHAP. XXV.

"Ac aelc gesceaft hwearfath on hire-selfre," *but every creature turns in itself.*—"Hire-selfre," feminine, while a few lines before, "gesceaft" is represented by "hit," neuter.

"Ṫhe him gecynde bíth," *to which it is* ordained *by nature.*—"Ṫhe him,"—see Gram. § 431.

XIV. KING ALFRED'S EPISTLE TO BISHOP WULFSIGE.

PROLOGUE.

We have so termed this production of Alfred's pen, although it is really given as the Preface, or rather Introduction to the *Pastorale* of Pope St. Gregory, which he tránslated for the use of the clergy of his realm, addressing a copy to each of his bishops, that sent to Bishop Wulfsige being the one from which our text has been taken. Three of them are said to be still preserved, "one as clean and fresh in appearance, as when it came from the hands of Alfred's scribe."[1] As a specimen of Anglo-Saxon composition, perhaps there is none finer than this, while the noble sentiments which it contains, place the character and intellect of its royal author in a most favorable light. About it is an air of true excellence of soul.

The caption thus reads: "Thís is seó Fore-spraec hú S. Gregorius thás bóc gedíhte, the man *Pastoralem* nemneth," *This is the Introduction how St. Gregory made this book, which they call Pastoralis.*

"Aelfred, Cyning freóndlice," *Alfred, King, ordereth greeting unto Wulfsige, Bishop, his worthy, in* an *affectionate and friendly* manner.—"Bisceope, his worthum," i. e. *his worthy bishop.*

"And thé cythan háte," *and I bid thee know.* Observe the change of address.

"Innan borde," *at home,* lit. *within board,* or, *within border.* So below, "út on borde," *abroad,* i. e. '*out of the country, within the borders of another.*' Also, observe the difference between "út" and "úte" in the next line; in other words, the difference of signification between the adverb in the Acc. and in the Ablative.

"On steal," lit. *in stall.*—The Acc. here used idiomatically for the Dative.

"The thissa woruld-thinga tó thám ge-aemtige," *who pourest out to them of these worldly things.*—"Woruld-thinga," the Gen., governed by a noun understood, denoting *part,* or *portion,* or, possibly, by the Indef. numeral "sum;" Part I., Sec. V., § 25. The idiom still retained in English, as *he eat of them,* i. e. he eat *a part* of them, or *some* of them.

[1] See Wright's *Biographia Britannica Literaria, Anglo-Saxon Period,* p. 394. London, 1842; and for the Epistle itself, pp. 397–400. We here take occasion to recommend the foregoing work to every student of Anglo-Saxon.

"And thá béc be-fullan ealle geleorned haefdon," *and* who *had learned all those books in* a *thorough* manner.—"Be-fullan," lit. *in full;* and observe that "fullan" is not the definite state, but standing for "fullon," i. e. "fullum." Such forms will be found of frequent recurrence in the sequel.

"On Angel-cynne freóra manna," *in* the *Angle stock of free men.* —Observe the title which Alfred gives his subjects. The declaration, or sentiment, is one worthy of his name and character, and points to the original relation which the "cyning," or *king*, bore to his people among the Teutonic nations, "cyning" being no other than "cyning," *the son of the nation*, (Gloss. *sub voc.*).

"Thá-hwíle-the hí nánre othre nóte ne maegon," *whilst they may* be *in no other employment*, i. e. *whilst they can employ themselves on nothing else.*—"Nóte," perhaps here the Ablative.

XV. SELECTIONS FROM A POPULAR TREATISE UPON ASTRONOMICAL PHENOMENA.

PROLOGUE.

"To some scholar of the tenth century," says Mr. Wright,[1] "we owe a comprehensive treatise in the Anglo-Saxon language, on the principal astronomical phenomena, designedly explained in a simple manner, and calculated for the level of ordinary capacities. From the numerous copies which still remain of this work, we may conclude that it was extremely popular in its day. Yet it has hitherto been scarcely noticed by modern scholars, and indeed, it is not unfrequently found buried among collections on the computus, so as very easily to escape attention. This tract gives us a very fair, and on the whole a very favorable view of the popular science of the period when, among the Anglo-Saxons, knowledge was in such treatises diffused among the many, instead of being restricted in a learned language to the few." Our Selections consist of a few extracts made by that gentleman from a MS. "which seems to have been written for the use of *nuns*," to employ his own words.

"Middan-geard is geháten eall thaet binnan thám *firmamentum* is," *all that is within the firmament is called* MIDDAN-GEARD.—

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 86. London, 1842.

"Middan-geard," a name owing its origin to the mythological ideas of the Anglo-Saxons in their early state, and the source of the Old English "middle-earth," and "mid-earth." For its composition, see Gloss. *sub voc.*

"The spherical form of our earth," says Mr. Wright, "was universally acknowledged, although it was erroneously placed in the centre of the system. An early writer in Latin compares the universe to an egg, in which the earth is the yolk, with the sea surrounding it resembling the white of the egg, while the firmament, supposed to be enclosed in fire, is the shell. It is doubtful, however, if it were not the most common impression that this round mass on which we live swam in the water, that the part we inhabit and know was a small portion of the surface which stood above the waves, and that the sun dived into the ocean each evening, and arose out of it on the following morn."

And again, says the same author, in a note to the foregoing, "In an English poem of the thirteenth century, in MS. Harl. 2277, fol. 133, we have the following definition of the earth,—

"'Urthe is amidde the see, a lute (*little*) bal and round.'"

"*Firmamentum* is theós roderlice heofen," the *firmament is this ethereal heaven.*—Observe that the author makes "heofen" feminine, and analogically also "firmamentum," as in the next passage.

XVI. RECIPIES.

PROLOGUE.

"We find amongst Anglo-Saxon manuscripts," says Mr. Wright, "several medical works and collections of receipts, which are interesting to us not only for the light they throw upon the early history of medicine in our island, but also because they make us acquainted with the classes of diseases chiefly prevalent among the Anglo-Saxons, and thus illustrate collaterally the state of society in general. This class of works, indeed, forms rather an important part of the remains of the literature of these early ages, and deserves more attention than has been hitherto bestowed upon it. Among the manuscripts in the British Museum, which are commonly quoted as the Royal Manuscripts, and which were formerly kept at St. James's Palace, we find a very curious book on medicine, splendidly written in the Anglo-Saxon language, apparently of the earlier part of the tenth century, and probably at that time the property of a physician of some emi-

nonce."[1] It is from this book that our Selections, among others not here given, have been made.

"Genim faet full grénre rúdan leáfa," *take* a *vesselful of* the *leaves of green rue.*—"Full," agreeing with "faet," and governing "leáfa."

"Dó aeges thaet hwíte to," *add the white of* an *egg.*—"Dó tó," lit. *do*, or, *put to.*

"Awríth swithe wel neahterne," *bind* it *up well towards night.*—"Neahterne," an unusual form, and such we conceive to be its meaning. Dr. Bosworth says "neaht-érne," for "neaht ǽrne," *the night before*, (*Dict. of the Anglo-Saxon Lang.*), and Mr. Wright renders it in this place, '*at night*,' which does not correspond with its composition. See Gloss. *sub voc.*

"Genim streáw-berian, wísan nithe-wearde," *take* the *lower parts* of *strawberry-plants.* Such appears to be the true meaning of this clause, as "wísan nithe-wearde" can be no other than the Nom. plural, unless the writer has taken "wísan" as masculine or neuter, and has reference to a superstitious manner of gathering the plant, In that case, "wísan" would be in the Ablative singular.

"And singe thone sealm, *Beati immaculati*," *and sing the psalm*, '*Beati immaculati*,' i. e. the psalm commencing with those words: and so in other instances of the kind.

"Geséne híe," say *them distinctly*, or perhaps, *loudly.*

XVII. THE BETONY.

PROLOGUE.

"The book," says Mr. Wright, "which seems to have exerted the greatest influence on the science of medicine among the Anglo-Saxons, was a Latin herbal published under the name of Apuleius, and containing, as it was pretended, the doctrines taught to Achilles by Chiron the Centaur. This spurious treatise, with a tract attributed to Antonius Musa on the virtues of the herb betony, and another bearing the

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 96, 97. London, 1842.

title of *Medicina Animalium*, and the name of Sextus Philosophus, formed in an old Anglo-Saxon translation, of which several copies are still extant, the popular text-book among the old physicians. We may cite, as a fair specimen of the character of this herbal, the account of the herb betony, which is almost a literal version from Antonius Musa."[1]

"With unhírum niht-gengum, and with egeslicum gesíhthum and swefnum," *against monstrous night-wanderers, and against frightful visions and dreams.*—"Niht-gengum," perhaps *nightmares.*

"And hyre byrig," *and taste it*, i. e. take it in small quantities.

XVIII. THE MANDRAKE.

PROLOGUE.

This piece, which is of a character with the preceding, we have taken from Thorpe's *Analecta Anglo-Saxonica*, in which it is introduced as from the Cottonian MS. "It affords," says Mr. T., "a striking instance of the 'wisdom of our forefathers;'" but perhaps "wisdom" equally "striking" may be found among the descendants of those same "forefathers," in our enlightened nineteenth century, both in this country and in Great Britain.

In all ages and in every country, we find superstitious notions attached to the mandrake,—in periods not far removed from the world's prime, and in later times,—but it was reserved for the Anglo-Saxon to find out the only *wholesome* way of separating the said plant from its mother earth, as will be clearly seen.

"Thá thú scealt thyssum geméte niman," *which thou shalt take in this manner.*

"Nim thónne thaene otherne ende, and gewríth tó ánes húndes swyran," *take then the other end, and bind* it *to a dog's tail.*—"In the Cottonian manuscript," says Mr. T., "is an illumination, representing a dog in the act of drawing the plant out of the earth, according to the method laid down in the text."

[1] *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 95, 96. London, 1842.

XIX. A SPELL TO RESTORE FERTILITY TO LAND RENDERED STERILE BY SORCERY.

PROLOGUE.

This piece of superstition we have taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language, collated with the same as given by Mr. Thorpe. It is an "interesting" relic of other times.

"Hér ys seó bót," *here is the remedy.*

"Feower tyrf," *four pieces of turf.*

"Bútan glappan ánon," *except burs alone.*

"Crístes-máel neothe-weardne,"—the latter word in agreement with the former, and not an adverb.

"Arena ic me bidde," *mercies I pray me.*—"Arena," the Gen. plural of "ár."

"Bidde ic thone Máeran," *pray I* the *Exalted* One.

"And thá sóthan ... Sancta-Marían," *and the true St. Mary.*—Observe that "Sancta" is undeclined, as it forms a compound with "María." So in almost every instance, as again below.

"Tóthum ontýnan," *utter*, or *declare*, lit. *open with* the *teeth*—"dentibus aperire."—*Thorpe.*

"Us tó worold-nýtte," *unto us for worldly use.*

"Thaet se haefde áre," *that he might have substance.*

"Drihtnes thances," *for* the *sake of* the *Lord.*

"Sun-ganges," *towards* the *sunset*—the Gen., according to Gram. § 439.

"Athenedon earmon," *with outstretched arms.*—Old forms.

"Erce modor," *arch, arch, arch—Mother of earth.* But as Mr. Thorpe remarks, "who is 'eorthan modor,' to whom this title is given?" Perhaps we ought to read "eorth-modor," *earth-mother*, as this part of the petition appears to be addressed to the "Alwalda" in behalf of the soil.

In the place of the asterisks which we have introduced after "And elniendra," Rask and Thorpe both have words which are evidently errors of transcription. Those which are genuine Anglo-Saxon do not make sense in the connection. The readings which follow we submit to the critic.

"Ge-unne him," *grant unto him*, sc. who owns the land. The petition is here changed in its object.

"Geond land sáwen," *sown through* the *land*.—"Sáwen," agreeing with "gehwylc."

"Thaet ne sý nán tó-thaes cwidol wíf," *that no woman be evil-tongued to that* degree.

"Thaes háligan noman," *of*, or, *by the holy name*.

XX. DECLARATIONS.

This has been taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language. The date, A. D. 960.

"Hit anwedde," *it happened that her father borrowed thirty pounds from Góda, and delivered unto him that land in pledge for the money*.—"Púnda," i. e. pounds' weight of silver, each divided into 12½ "scillingas." See "Aethelbirhtes Dómas."

"Nolde tó wíge faran mid nánes mannes sceatte unagifnum," *was unwilling to go to war with any man's treasure unreturned*.

"And heó thaes áth laedde on ealre theóde gewitnesse tó Aeglesforda," *and she made oath to that in* the *presence of all* the "theód" *at Aylesford*.—"On gewitnesse," strictly, *with* the *witnessing*, or, *under* the *testimony*.

"Bé thrittig púnda áthe," as it reads, must have reference to the quality of the oath, in which the Anglo-Saxons appear to have made a distinction, as will be seen in the sequel of this volume.

"Aer hire frýnd fundon aet Eádwearde, Cynge," *ere her friends obtained from Edward, King*.—The Edward here mentioned was Edward the Elder, who was married three times—1st, to Eguina, mother of Aethelstán, who died A. D. 940; 2d, to Elflida, who had no son; and 3d, to Eádgifu, mother of Edmund and Edred. The Edwíg, or Edwy, and Edgár introduced in the sequel were sons of Edmund, the former of whom died A. D. 959. Eádgifu's death occurred in A. D. 963.

"Unnendre handa," *voluntarily*, lit. *with* a *giving hand*—"donante manu."

"Ufenan thaet," *besides that*.

"For borenne and unborenne," *for born and unborn*.—These forms as they stand, the Acc. sing. masculine.

"Aet Hamme with Laéwe," *at Ham near Lewes*.

II.

From Ebeling's *Angelsaechisches Lesebuch*, where the text is found equally corrupt as that of the "De Sanctis in Anglia Sepultis." We have here offered it restored.

"And elles for Godes ege ne dorste," *and for fear of God, durst not* proceed *in* any *other* way.—"Elles," the Gen. singular of "ell," (Gloss. *sub voc.*), and the origin of '*else*' in English; here in the place of the Dat. or Abl., according to Gram. § 441. The word is seldom found uncompounded, except in the form here appearing.

"Ge on tále ge of tále," i. e. both to bring charges and to repel them, lit. *both in accusation and from accusation.*

"Eall seó duguth," *all the nobility and gentry*, we may say.

"Thaes trúwan," *in pledge of that.*

"Wulfstán aet Sealtwuda," *Wulfstán at Saltwood.*—See Gram § 76. Note 1.

III.

From the same source as II., with corresponding emendations.

"And thaet he leác on hálre tungan," *and* as to *that he lied in whole tongue.*—"On hálre tungan," i. e. escaping the punishment which his falsehood merited, "hálre" being used here in the sense of '*safe.*'

"Bútan he hwaet aet him ge-eárnode," i. e. without his having deserved any thing of the kind at his hands.

"Thá oferbád Aelféh thaene bróthor, and feng tó his laene," *then survived Alféh the brother, and succeeded to his portion.*

"Bútan witena dóme," *without* the *decision of* the WITAN.

"And thaer wáes gód eáca, ten hund manna the thaene áth sealdon," *and* a *good addition* to those already mentioned *was there, ten hundred men who administered the oath.*—The number of persons who were accustomed to assemble for the adjudication of such cases will have been observed.

XXI. FORMS OF OATHS.

From the Ancient Laws and Institutes of England, as published under the direction of the Commissioners on the Public Records of Great Britain.[1] No particular date can be assigned to these Formu-

[1] "Ancient Laws and Institutes of England: comprising Laws enacted under the Anglo-Saxon Kings, from Aethelbirht to Cnut, with an English Translation

lae, and it is probable—almost certain, indeed, from the internal evidence afforded—that they belong to different ages.

"Willes ne ge-wealdes, wordes ne weorces," *by will nor by force, by word nor by work.*—The rhythmical quantity and alliteration pervading these formulae, will be observed. "The use of this kind of alliteration," says Mr. Thorpe, "in early laws and judicial documents, was common to all the Germanic and Scandinavian nations."[1]

"And swá ic hit týme," *and as I vouch it to warranty.*—"Here the oath is accommodated to the various circumstances under which the defendant denies the charge."—*Thorpe.*

"Aet thǽre tihtlan the N. me tihth," *of the charge of which N. accuses me.*

"Maesse-preostes áth, and woruld-thegenes, is on Engla-lágе geteald efendýre," a *mass-priest's oath, and* a *secular thane's, are reckoned of equal value in* the *law of* the *Angles.*—"On Engla-lágе," perhaps, in the law of the Anglo-Saxons in general.—The great principle that will be found to pervade the laws of the Anglo-Saxons, as of all the ancient Teutonic peoples, is the valuation of every man, or of every class of men, and the imposition of fines and other penalties when those fines could not be met, in accordance with the same. The valuation in every case was grounded upon rank, station, and other adventitious circumstances. See, besides the sequel in this place, the "Selections from the Anglo-Saxon Laws," *passim*, with the article "Concerning Ranks."

"Twelf-hundes mannes áth forstent VI. ceorla áth," a "twelf-hund" *man's oath stands for* the *oath of six* "ceorls."—The "twelf-hund" man was he who, in law, was valued at twelve hundred "scillingas," or *shillings.*

of the Saxon; the Laws called Edward the Confessor's; the Laws of William the Conqueror, and those ascribed to Henry the First; also Monumenta Ecclesiastica Anglicana, from the 7th to the 10th century, and the Ancient Latin Version of the Anglo-Saxon Laws, with a Compendious Glossary. Printed by command of his late Majesty, King William IV., under the direction of the Commissioners of the Public Records of the Kingdom"—Vol. I., pp. 178–185. London, 1840.

[1] *Ibid.*, Vol. I., p. 179

"Gif man ṫhone twelf-hundan mann wrecan sceolde," *if one should avenge the* "twelf-hund" *man.*—"Twelf-hundan," here in the definite state.

"And his wér-gyld bíth syx ceorla wér-gyld," *and his* "wér-gyld" *will be* the "wér-gyld" *of six* "*ceorls.*"—"Wér-gyld," *the fine for slaying a man.* As we have said, every man was valued at a certain sum, and that valuation was termed his "wér;" the "wér-gyld," therefore, was the amount paid to his family or relations by any one who took his life, or which he was obliged to pay himself under certain circumstances. "The 'wér,'" says Dr. Bosworth, "was the penalty by which his safety was guarded, and his crimes prevented or punished. If he violated certain laws, it was his legal mulct; if he were himself attacked, it was the penalty inflicted on others. Hence it became the measure and mark of a man's personal rank and consequence, because its amount was exactly regulated by his condition in life."—Dr. Bosworth, *Dict. of the Anglo-Saxon Language.* Mr. Thorpe would make no distinction between "wér-gyld" and "wér."

"And naefre ṫhé myntan," *and never for thee* will *design.*—"Myntan," here governed by "wille" understood.

"Wudes ne feldes, landes ne strandes, wealdes ne waeteres," *by wood nor by field, by land nor by strand, by weald nor by water.*—These Genitives are according to Gram. § 439.

"Bútan ṫhaet laeste," *without the least* reservation, supposing a noun of the kind to be understood, if the full idea is not implied in "ṫhaet laeste" alone. Mr. Thorpe has it, '*but that will maintain*,' reading "laeste" as "lǽste," with "ic" understood, or rather carried forward, but observes: "I offer my version of these words with much hesitation; 'bútan,' although our *but* be derived from it, occurring rarely in that acceptation in Anglo-Saxon. An authority, however, for giving it that signification in the present instance, is found in Boethius, III. 1: 'búton ic wát,' *but I know.* Mr. Price's version was, 'except that last,' which besides being apparently void of meaning, requires that 'bútan' should govern an Accusative case, (ṫhaet), instead of its constant Dative." We think it will have appeared, however, that "bútan," or "búton," used in its stead, may govern the Accusative. Compare "búton ṫhone Hǽlend-sylfne"—Matt. 27: 4.

"Oththon oththon,"—these forms, apparently Old Ablatives in the plural, would tend to show that "oththe" was no other than the same case singular. See Gloss. *sub vocibus.*

XXII. WILLS.

PROLOGUE.

These Wills, in the absence of others which it was intended to introduce in this work, have been taken from Thorpe's *Analecta Anglo-Saxonica*, where they appear in the dialect of East-Anglia,[1] and in that dialect as specimens of incorrect language. As we wished to exclude every thing that was not pure Saxon from these Selections, we thought it better to make in them such orthographical and etymological changes as would comport with that object. How far we have succeeded in this instance, we leave it to others to judge. In the forms of some proper names we may be mistaken, but we believe them to be generally correct, or at least, allowable.

I.

The will of Aelfric, bishop of Elmham, unwitnessed, if complete.

"Thá míne stiwardas witon," *whom my stewards may know.*

"And recne man Iuncere Brúne," *and let them pay out to Younker Brún.*—The Anglo-Saxon "Iuncer," Mr. Thorpe thinks, is used like the German "Junker," meaning *a young nobleman*, and so we have rendered it.

II.

The will of Lufa, an East-Anglican lady, with a codicil. The will itself closes abruptly, if complete, while the codicil, from the orthography, would seem to have been written by a different person.

"*Ancilla Domini*," corresponding to "Godes thiwen" in the codicil.

"CXX aelmes hláfa,"—in the place of these words, which appear at the foot, but above the names of the witnesses, we have an *edh* in the text. They would seem to have been left out by the scribe, or afterwards added as another provision, which is a charitable one. The *edh* was probably intended as a reference.

[1] Of the East-Anglian dialect," says Mr. Thorpe, "the most remarkable deviations are, *b* for *f*, as *ob* for *of*, *libgende*, *lifigende*, *hiabendlic* for *heofenlic*; *e* for *ae*, as *thet* for *thaet*; *ae* for *e*, as *wael* for *wel*; *u* for *w* and *b*, as *suin* for *swin*, *uene ualete* for *bene valete*; *i* for *e*, and *a* for *o*, as *sia* for *seo*, *wiaruld* for *weoruld*; *l* for *hl*, as *laford* for *hlaford*; *i* for *ge-*, prefix."

"*Uene ualete,*"—these words we have left unchanged in orthography. The euphony of the closing period will be observed.

XXIII. CONCERNING RANKS.

From the Ancient Laws and Institutes of England, Vol. I., pp. 190–193.

"And thá wǽron theód-witan weorthscipes wyrthe," *and then were* the *counsellors* of the *nation worthy of worship.*—"The books," says Mr. Thorpe, "speak of three kinds of 'witan:' 'theód-witan,' 'leód-witan,' and 'scír-witan.' The first two, perhaps, were identical, and may have meant the members of the king's court, and consequently of the 'witena-gemót,' in contradistinction to the 'scír-witan,' or the members of the county court. But the distinction was one of office rather than of rank, since the members of the 'witena-gemót' sate in the 'scír-gemót' of their respective counties."

"Bé his craefte," *by his* own *means.*—"It is possible," says Mr. Thorpe, "that 'craeft' may here, as at the present day, signify, 'a *vessel.*' In the beautiful metrical 'Legend of St. Andrew,' it occurs in that sense, in the following passage:

Fareth fámig-heals,	Fareth the foamy-neck,
Fugole gelícost,	To a bird most like,
Glídeth on geofone;	It glideth on ocean;
Ic georne wát,	I well know,
Thaet ic aefre ne geseáh	That I never saw,
Ofer yth-láfe,	Over the smoothened waves,
On sǽ leodan,	On the sea sailing,
Syllicran craeft.	A craft more wonderful.

See Cooper's Report, App. B., p. 59."

XXIV. SELECTIONS FROM THE ANGLO-SAXON LAWS, CIVIL AND ECCLESIASTICAL.

From the Ancient Laws and Institutes of England,[1] as already quoted. Vol. I., pp. 2–489.

[1] "In adopting the indefinite title of ANCIENT LAWS AND INSTITUTES OF ENGLAND," says Mr. Thorpe, "I have been influenced by the consideration, that what we now possess of Anglo-Saxon Law is but a portion of what once exist-

"Aethelbirhtes Domas,"[1] the Dooms of Ethelbirht.—"Dómas," *decisions, adjudged cases,* or *precedents,* and as such distinguished from "asetnysse," *statutes* to meet cases that might arise, and "áe," *the customary,* or *common law.* Of the last the Anglo-Saxons, as all

ed, and, therefore, without claim to the title of *The* Anglo-Saxon Laws, which has usually been bestowed on it. Of the laws and kindred documents no longer extant, the names of some, together with fragments worked into other codes, have been transmitted to us; such as the Mercian Laws of Offa, from which Alfred, in framing his body of laws, selected such portions as were suitable to his purpose; the South Anglian Laws, the Frith-gewritu, &c. At the same time, we ought not, perhaps, to suppose that, among our Saxon forefathers, any more than among ourselves, there ever existed a complete Corpus Juris Anglici, but that theirs was also a Customary or Common Law; and that what we still possess, and also the portion that has perished, were either the records of decisions to serve as precedents for the future, or enactments passed in the 'Witena-gemóts' for the repeal, confirmation, amendment, or completion of the law as it then stood.

"A glance at the laws themselves, though more particularly at those of the Kentish kings, in which cases are to be found, the occurrence of which no human foresight could ever have contemplated, must tend to confirm the former of these suppositions, and a support to the latter will be found in the preamble to many of the others.

"To many the question will here present itself: whence did the earlier of these institutes originate? for, if brought by our forefathers from their German home, we ought apparently to give them credit for a degree of civilization beyond that usually ascribed to them. Their original institutes were, however, but scanty, consisting, probably, in little beyond that portion of the laws of Ethelbert which contains the penalties for wounds and other bodily injuries; and which, with such modifications as time, place, and other circumstances may have produced, were common to all the kindred nations of Northern Germany. It is, moreover, observable, that the nations nearest of kin to the Angles and Saxons, in this chapter coincide with them the most closely.

"Besides the portion brought over by the Saxons, Angles, Jutes, and perhaps Frisians, and the records of adjudged cases or sentences passed, the Church, from the earliest period, furnished its full portion to the codes of our simple forefathers; the first enactment of the first Christian king being, that for the property of God and of the church (if stolen) twelve-fold compensation be made. If, therefore, from the laws before us we extract all re-enactments, and all matters purely ecclesiastical, all cases recorded as precedents for the future, probably immediately after their decision, and all exhortatory matter, the remainder will probably consist of the few primitive institutes by which the various tribes were ruled before their establishment in this country."—*Preface,* pp. vii.-ix.

[1] "The Laws of the Kentish kings are known to us only from one manuscript,—the Textus Roffensis, preserved in the library of the Dean and Chapter of Rochester, compiled under Ernulf, bishop of that see, from 1115 to 1125. That these laws have descended to us in their primitive state it would be unreasonable to suppose; at the same time, I am inclined to the belief

the Teutonic peoples, were very tenacious, yielding many points that it embraced only to the modifying influences of Christianity.—Aethelbirht, or Ethelbert, as the name is commonly written, was king of Kent, and fourth in descent from Hengist. He commenced his reign in A. D. 560, was baptized by Augustine in A. D. 597, and died in A. D. 616. See Introduction, § 70 and § 71, and *Natale Sancti Gregorii, Papae.* The promulgation of these "dómas" must therefore fall after A. D. 597.

(1.) "Godes feóh and cyrican, XII. gylde," the *property of God and of* the *church, with* a *twelve-fold recompense,* i. e. let compensation be made to that amount for the property of God and of the church, according to Bede, when stolen. "Forgelde," or "forgylde," as in (4), and elsewhere, must be understood as the verb.

"Cyric-frith, II. gylde," *church-frith, with* a *twofold recompense.*—"Cyric-frith,"—"in later documents, 'church-grith,' the right of sanctuary and protection given to those within the precincts of the sacred edifice, any infraction of which privilege by the law here established, subjected the offender to a twofold penalty, or twice the amount of the fine payable for an invasion of the ordinary 'frith,' or what in modern times has been termed a breach of the peace."

(2.) "His leóde," *his people,* or *subjects.*—"Leóde," perhaps equivalent to the "Leudes" of France.

"II. bóte, and cyninge L. scillinga," let satisfaction be made *with* a *twofold* "bót," *and with fifty shillings to* the *king;* "gebéte," as in (3), being understood.—"Bóte," to be understood of the compensation due to the injured party, as damages for the wrong sustained, while the penalty claimed by the crown, and which in this case is put at "L. scillinga," was termed "wíte," as in (9). The king could also claim "bót" in his personal capacity, as in (4, 5, 10, 11, 12). Both forfeitures, to borrow a quotation on this point, are thus alluded to by Tacitus: "Pars mulctae regi vel civitati, pars ipsi, qui vindicatur, vel propinquis ejus exsolvitur."—*De Germania,* c. 12.—"L. scillinga," *with fifty shillings,* reference being had of course to the Kentish shilling, the value of which is not exactly known, but which, from an examination of coin belonging to those days, is supposed to have contained not much less than an ounce of pure silver. In estimating the small amount of the "wér-gyld," and the like, in these laws, we

that they approach more nearly to it than is generally imagined. At all events, their language, besides exhibiting occasional archaic forms, is not that of the days of Ernulf. Of these Laws no ancient Latin version is known to be extant."

must take into consideration the high value of money in that age. Even as far down as the 15th century, we find a king of France, Louis XI., unable to pay forty pounds except in two annual instalments.

(5.) "In cyninges túne," perhaps, *in* the *king's villa;* or "tún" may denote a residence of any sort, with its usual enclosure among the Anglo-Saxons, as among the Germanic peoples in general. "Vicos locant," says Tacitus, speaking of the Germani, "non in nostrum morem, connexis et cohaerentibus aedificiis: suam quisque domum spatio circumdat."—*De Germania*, c. 16. See also Gloss. *sub voc.*

(7.) "Meduman leód-gelde," *with* a *moderate* "leód-geld."—"Meduman," Mr. Thorpe renders as '*half*,' but in (71) we have "healf" itself to express that proportion. It is here for "medumon," i. e. "medumum," and not the definite state. Such old forms will be found of frequent recurrence in these laws.—The "leód-geld," it will be observed, was the same as the "wér-geld," the two terms being, we may say, synonymous.

(8.) "Cyninges mund-byrd," the *king's* "mund-byrd," or *protection*, i. e. the violation of the same, the compensation for which was to be "L. scillinga."

(10.) "With cyninges maegden-mann," *with* the *king's* "maegden-mann."—"Maegden-mann," apparently a female servant of the highest order about the "cyninges tún."

(11.) "Seó thridde," *the third*, sc. in quality, or place.

(12.) "Cyninges féd-esl XX. scillinga forgelde," *let* the *king's* "féd-esl," if dishonored, *be compensated for with twenty shillings.*—"Féd-esl," probably *a provider for the board, a housekeeper*, or perhaps the same as the "byrele," or *cupbearer.*

(16.) "XXX. sceatta," *with thirty* "*sceattas.*"—The "sceatt," "sceat," or "scaett," was somewhat less in value than the present English penny, containing from fifteen to twenty grains of pure silver.

(18.) "Gif man mannan waepnum bebyreth thaér ceás weorthe," *if one furnish* a *man with weapons where* there *is strife.*

(22.) "Aet openum graefe," *at* an *open grave.*

(28.) "Gif man inne feóh genimeth," *if one take property from* a *dwelling.*

(29.) "Gif frí-mann edor gegangeth," *if* a *freeman pass over* an *enclosure*, probably with hostile intent, as "gagangeth" may imply.

(30.) "Agene scaette, and unfacne feó gehwylce gylde," *let compensation be made with* his *own money, and with any sound property whatever.*—"Scaette," and "feó," here Ablatives.—"Gylde," for "forgylde."

(32.) "Gif man riht ham-scýld ṫhurh-stinth," *if one thrust through a lawful* "ham-scýld;" which we conceive to be the true rendering of this *locus vexatus*, explaining "ham-scýld" as *a shield*, or *protection for the under part of the knee*, with "riht" in its legitimate sense. What that "scýld" for the "ham" was, we do not know, but it is not unreasonable to suppose that something of the kind should be required to be worn among a people who, judging from their laws, were not less pugnacious than their descendants, and who appear to have been very much disposed to inflict personal injuries upon each other. Mr. Thorpe renders "riht ham-scýld," as *the right shoulder-blade*; but even admitting that "riht" in this place could be forced into a meaning which we cannot find it to have anywhere else, why should the compensation for an injury done to so important a part of the body, and one so disabling, especially in a hostile age, be left so indefinite—"mid weorthe," *duly, adequately*—while that for lesser ones and others, is specified in every case? Besides, the assumption that "ham-scýld" may denote *the shoulder-blade* seems to us to be altogether gratuitous, and in (38) we actually have a "dóm" with regard to an injury done to the shoulder.

(41.) "Gif eáre-ṫhirel weortheth," *if* it *be* an *ear-hole*, i. e. if the injury be done in that part of the ear. So in (45), "Gif nasu-ṫhirel weortheth," *if* it *be* a *nose-hole*, or *nostril*. Mr. Thorpe says, "*If an ear be pierced*," "*If the nose be pierced*;" but "ṫhirel," in each case, is evidently combined with the word preceding it, and does not mean a hole made by force, as in (47) and (49), though it would appear to be susceptible of such a signification from (61), unless in that case "heó" should be read for "he," as representing "wúnd," or "ṫhurh-ṫhirel," as "ṫhurh-ṫhireled." Besides, in (49) we have, "Gif ṫhirel weortheth," *if* there *be* a *hole*, referring to the nose, and we cannot suppose the same specification to be repeated with a different penalty annexed.

(58.) "Gif he heáhre handa dynte onféhth," *if he receive* a *bruise with uplifted hand*, i. e. in warding off a blow, and perhaps on the hand, or arm. Mr. Thorpe renders "heáhre handa," *on the right hand*, and as a Scandinavian idiom; others in the sense which we have given.

(59.) "Gif dynt sweart síe búton wǽdum," *if* a *bruise be black where the body is not covered with garments*.—"Búton wǽdum," lit. *without* the *garments*.

(62.) "Gif man gegemed weortheth," *if one be* "gegemed," i. e. perhaps, so injured as to require the close attention of others; suppo-

sing "gegemed" to be used for "gegýmed," from "gýman," (Gloss. *sub voc.*). But the passage is a difficult one.

(63.) "Gif man ceár-wúnd síe," *if one be* "ceár-wúnd," perhaps merely wounded so as to cause anxiety of mind.

(73.) "Gif frí-wíf, loc-bore," *if* a *freewoman*, a "loc-bore."—"Loc-bore," lit. a *lock-wearer*, and it would seem, predicated of the "frí-wíf," making her the same as the "puella crinita" of the Salic Law.

(75.) "Mund thǽre betstan widuwan eorlcundre," here equivalent to the violation of the same, the "mund" of a woman being the sum paid to her family when she became a bride, for the transfer of the tutelage which they possessed over her to the family of her husband.

(76.) "Gif man widuwan unágne genimeth," *if one carry off* a *widow not in his own tutelage*. So Mr. Thorpe renders this passage. —"Genimeth," here with the prefix apparently in its original forcible sense. Compare "ge-yrneth," or "ge-irneth," in (17), "gegangeth," in (29), and the like elsewhere.

(77.) "Gif man maegth gebicgeth ceápe, geceápod sy, gif hit unfacne is," *if one purchase* a *maiden with cattle, let the bargain hold good, if it is without fraud.*—"Geceápod sý," lit. *let* it *be bargained.*

(79.) "Gif mid bearnum bugan wille," *if* she *will go away with* the *children.*

(82.) "Gif man maegth-mann nýde genimeth," *if one carry off* a "maegth-mann" *by force.*—"Maegth-mann" here may be the same as "maegden-mann" in (10).

(86.) "Ealne weorth forgelde," *let* him *make compensation* as to the *whole value*, sc. of the "esne."

"Hlothhaeres and Eadrices Domas," the Dooms of Hlothhaere and Eadric.—Hlothhaere ascended the throne of Kent in A. D. 673, and died in A. D. 685, it is said, of wounds received in battle against his nephew Eádric, here mentioned, who succeeded him, but whose reign continued only a year and a half.

(1.) "Thane the síe," *whoever* it *may be.*—"Thane," an old, or a dialectic form for "thone."

"And dó thǽr threó man-wyrth tó," *and add three* "man-wyrth" *thereto.*—"Man-wyrth," here the plural, and a term apparently employed to express the market value of the "esne" considered as property. It was, so to speak, the servile "wér-geld," or "leód-geld."

(5.) "Gif he eft cume, stermelda secge an andweardne," *if he return, let* the "stermelda" *denounce* him *before* him *present*, i. e. as

we conceive, let the "stermelda" denounce the "frig-mann" in the presence of the "mann" who had been stolen, and who had returned, which was to be done before witnesses. It supposes the "stermelda" to have first communicated with the "mann" on his coming back, and ascertained the name of his kidnapper. Mr. Thorpe, by a change of construction, would render the passage, "If the man return and denounce him before the 'stermelda.'" Compare the Salic Law on the subject: "Si quis servum alienum plagiaverit, id est, per circumventionem de servitio domini sui abstraxerit, et trans mare sive in quamlibet regionem ipsum duxerit et ibidem a domino suo inventus fuerit, et ipsum a quo in patria plagiatus est in mallo publico nominaverit; et tres ibidem testes dominus habere debet. Et iterum, cum servus ipse citra mare vel de qualibet regione fuerit revocatus, in altero mallo debet nominare qui eum plagiaverit, et ibidem similiter tres testes debent adesse. Ad tertium vero mallum similiter fieri debet, ut novem testes jurent, quod servum ipsum aequaliter semper super plagiatorem dicere audissent." The office of the "stermelda" seems to have been nearly equivalent to that of our *commonwealth's attorney*.

"Haebbe ṭhára freóra rím ǽwda-manna," for which Mr. Thorpe suggests "haebbe ṭhára ṭhreóra sum ǽwda-manna;" but there seems to be a reference to a certain number of jurors, or compurgators, in this case all freemen, except perhaps the "ǽnne mid an áthe," *one with* himself *on oath*, who might be a "ceorl."

"Swá he genóh áge," *as he may possess enough*, or perhaps, *property*. So we have read for the "gono háge" of the text, which appears to be void of meaning.

"Aeghwilc mann aet ṭhám tún.e ṭhe he tó-hýre," *every man from the* "tún" *to which he may belong*.—"Tún" here would appear to signify more than a villa, or private residence. Mr. Thorpe renders the passage, *every man at the* 'tún,' implying that the court was to be holden at the "tún" of the kidnapper.

(6.) "Oth-ṭhaet he X. wintra síe," *until he be ten years of age*.—"X. wintra," lit. *of ten years*, with "síe" involving the idea of *possession*; Gram. § 450.

(7.) "Láete án," *let him give it up*.—"Láete án," lit. *let* him *let alone*.

(8.) "And he ṭhane mannan móte an methle oththe an ṭhinge," *and he cite the man to* a "methel," *or to* a "ṭhing."—The "methel" probably corresponded to *the court of a hundred* of later times, and the "ṭhing" to *the court of ten*, or they must be considered as Jutish terms to express the same bodies.

(10.) "Búton ṭhám ufor leófre síe, ṭhe ṭhá tihtlan ágo," *unless* a

longer period *be more desirable* for him *who may carry on the suit,* which agrees with the strict import of the words; but Mr. Thorpe says, "*unless a longer period be desired by him who carries on the suit.*"—"Búton thám," lit. *except that.*

"Gelde thónne C. búton áthe," the text as it stands not specifying the value of the fine. If "scillinga" be understood after "C.," the latter must be changed to a smaller sum, as it would make the fine too heavy.

(12.) "Gif man othrum steóp asette," *if one remove* a *drinking-cup from another;* a rendering which must be regarded only as probable, as there is nothing by which the sense of the passage can be clearly determined. "Asette," though, would seem to be used with the old force of the prefix, for which compare "agefe," in (16).—"Steóp," *a drinking-cup,* the *stoup* of North Britain.

"Thær menn drincon búton scylde an eald-riht," *where men may be drinking, according to ancient custom, without offence.* Mr. Thorpe would connect the "an eald-riht" with the verb which follows, making the *compensation* to be according to "eald-riht."

"Ines Domas," the Dooms of Ine, which we have changed from the common caption, "Be Ines Dómum." In one of the MSS. "Ines Asetnyssa," *Ine's Institutes,* is read, but in the "body of the work." Ina became king of Wessex in A. D. 688, succeeding Cedwalla, who resigned. After a reign of thirty-seven years he voluntarily abdicated, and retired to Rome.

"Mid láre Cénredes mínes faeder," *with* the *teaching of Cénred my father.*—Cénred was not king at any time, but what a document in Latin styles "Subregulus."

"And Heddes mínes biscopes," *and of Hedde my bishop.*—Hedde was bishop of Winchester from A. D. 676 to A. D. 705. He is the same mentioned in the *De Sanctis, etc.*

"And Eorcenwaldes mínes biscopes," *and of Eorcenwald my bishop.*—Eorcenwald obtained the see of London in A. D. 675.

(2.) "Gebéte he hit mid eallum thám the he áge," *let him make compensation with all that he may possess.* Mr. Thorpe thinks that by "he" the priest is intended.

(3.) "Thólie his hýde, oththe hýd-gyldes," *let* him *suffer in his hide, or in his* "hýd-gyld."—The "hýd-gyld" was the pecuniary commutation allowed in the case of the slave who had been sentenced to suffer in his hide.

(26.) "Be his wlíte," *according to his personal appearance.*

(38.) "Oth-thaet hit gewintred síe," *until it be of age.*—The "frum-stól" in this law, which the relatives of the child were to take care of, was, we think, the "ceorl's" residence, or "seat" in general, and not merely the dwelling-house.

(43.) "Forthón sćó aecs bíth melda, nalles theóf," *because the ax is* an *informer, not* a *thief.*—It will be observed that the rubric to this enactment is not full. In some laws of the body from which we have made our Selections, there will not unfrequently be found a variation between the rubric and the text. The duties of the transcriber and of the rubricator appear to have been distinct, nor was the work of the latter always done at the time of the former, or even in the same period.

"Aelfred's Domas," the Dooms of Alfred.—Of Alfred we have already spoken under Art. XII.

"Ic thá Aelfred, Cyning," *I then Alfred, King.* The close of a Preamble in which many of the Jewish laws and some of the Apostolical enactments are set forth.

(2.) "The cyninges feorm tó-belimpe," *to which* the *king's purveyance is incident.* Mr. Thorpe proposes to read this passage in the negative by the insertion of "ne."

"And naebbe his ágne forfangen," *and let* him *not have prejudiced his own,* i. e. property—"ǽhta." But it is doubtful whether "naebbe," or "haebbe," should be read, and also whether "his" refers to the refugee, or to the person against injury from whom provision is made. Nor is the meaning of "forfangen," or "forfongen," altogether clear.

(21.) "Weorpe man tó handa eall thaet he him hámes bóhte," *let them deliver up all that he has bought,* and *has at home.*—"Weorpe tó handa," we may say, *put in hand.*—"Hámes," the Gen., according to Gram. § 439.

(42.) "Gif he wille on hand gán," *if he be willing to deliver himself up.*—"On hand gán," lit. *go into hand.*

"Mid his hláforde," *along with his lord,* i. e. in aiding, or helping to defend him.

"Oththe aet his déhter ǽewum-borenre," *or with his lawfully-born daughter.*—The composition of "ǽewum-borenre" will be observed.

"Aethelstanes Domas," the Dooms of Aethelstan.—Aethelstán

was the natural son of Edward the Elder, and was placed on the throne upon the death of his father, A. D. 924.

I.

(14.) "Ṫhónne gá he tó ṫhám hatan ísene," *then let him go to the hot iron.* See IV. (7).

"Elles, tó ṫhám othrum burgum I.," *besides, at the other* "burhs" I., i. e. at each of them.

IV.

(7.) "Háéte man hit oth hit hleówe tó wylme," *let them heat it until it be low to boiling.*

"Oth ṫhá aeftemestan Collectum," *until the last Collect.* Observe that "Collectum" here is feminine. Compare "firmamentum," in Art. XV.,—"Concerning the Earth."

"Ṫhaet inseglige man ṫhá hand," and let it be *that they envelope the hand.*

"And sette man ofer ṫhone ṫhriddan daeg," *and let them postpone* the examination *until after the third day.*

"Edmundes Domas,"[1] the Dooms of Edmund.—Edmund was brother to Aethelstán, and ascended the throne in A. D. 940. He was assassinated six years afterwards.

(1.) "Ṫhaet he hý aefter Godes rihte healdan wille," *that he will keep her according to* the *law of God.*

(2.) "Hwám ṫhaet foster-leán gebyrige," *to whom the* "foster-leán" *may belong.*—The "foster-leán," "another name for the 'mund' of 'Aethelbirht's Dooms,'" was the money pledged to the woman's family at the time of her "beweddung," and was equivalent to a remuneration for her nurture. By this provision it was to be determined in whose "mund" she was at the time of her betrothal.

"Weddige se brýd-guma eft ṫhaes," *again let the bridegroom give a pledge for that.*—"Ṫhaes," the Gen., governed by "weddige," according to Gram. § 448.

(3.) "With-ṫhám-ṫhe heó his willan geceóse," *provided she chóose his will.* A provision borrowed from the oath of fealty, a *quasi* vassalage being the relation in which the wife stood to the husband among all the Teutonic peoples. See Art. XXIII.

1 The Selections here given from Edmund's Dooms, like all other laws, constitute a chapter of the history of the times, and one by no means uninteresting.

(7.) "Thaet hý móton beón bóte nyhst," *that they may be nearest* the "bót."

(9.) "The-laes-the man eft twaéme thaet man aér awóh tó-somne gedydon," *lest one afterwards doubt that they have wrongly joined* them *together.*—The Canons of the time forbid marriage within the seventh degree of relationship, or that of second cousin, inclusive.—"Gedydon," probably for "gedyde," as "man" requires the singular. The ancient force of the prefix in this case will be observed.

"Cnutes Domas," the Dooms of Cnut.—Cnút, or Canute, as the name is now commonly written, king of Denmark, became monarch of all England on the death of Edmund Ironside, in A. D. 1017. His death occurred in A. D. 1035. The laws of his reign show him as possessed of a highly equitable and Christian character.

1. ECCLESIASTICAL.

(6.) "And borgian heom-sylfum with Godes ýrre," *and secure themselves against* the *anger of God.*—"Borgian heom-sylfum," more strictly, *make security for themselves.*

(7.) "Binnan VI. manna sib-faece," *within* the *relationship of six persons*, i. e. within that of first cousin, inclusive.

(14.) "Fram Saeternes-daeges nóne oth Monăn-daeges lihtunge," *from* the *noon of Saturday unto* the *dawn of Monday.*

(20.) "Forthám eall thaet we aefre for riht-hláford-hylde dóth," *because all that we ever do in fidelity to* our *rightful lord*,—Mr. Thorpe, "*all that we ever do in just fidelity to our lord;*" but we think that we have more correctly expressed the force of the compound "riht-hláford-hylde."

(22.) "Mid-thám se-the hit inweardlice gesingth," *therewith, who inwardly sings it.*—"Inweardlice," properly "inne-weardlice."

(26.) "Bútan he elles maege," *unless he can* do *otherwise.*—"Elles," lit. *in* a *different* way, sc. "wéges" being really understood, and according to Gram. § 441.

2. SECULAR.

(2.) "For ealles tó lytlum," *for too slight a cause;* lit. *for too little in every* respect.

(5.) "And dreoge."—This enactment implies that remains of heathenism were found among the Anglo-Saxons as late as the eleventh century, unless we suppose the law to be directed by Cnút especially against some of his Danish subjects, who may have brought

heathen rites over with them. As late as the first quarter of the eighth century, we find Wilbrord undertaking a mission to the Friesians, and throughout the ninth, the Eald-Seaxan, or Old Saxons, both now close neighbors of the Danes, were more or less pagan. In the former age, as the mission of Boniface proves, a considerable number even of the more southern Germanic peoples were still unconverted, except in part, to Christianity, and some of the specifications in this statute, as well as of others found in these Selections, indicate the worship of the same persons and objects in nature, as obtaining among all the Teutonic peoples, since we find allusions to them in the following form of abjuration used by the apostle of the Germans just mentioned, which, along with the Confession of Faith, we give as also illustrating the near relationship between the Anglo-Saxon and the Frankico-Alamannic:

THE FORM OF ABJURATION.

"Forsachistu diabolae?	Forsakest thou the devil?
Et resp. Ec forsacho diabolae.	*Answ.* I forsake the devil.
End allum diabol-gelde?	And all worship of the devil?
Resp. End ec forsacho allom diobol-gelde.	*Answ.* And I forsake all worship of the devil.
End allum diabol-uuercum?	And all works of the devil?
Resp. End ec forsacho allom diaboles uuercum end uuordum, thuna erende, Uuoden end Saxnote, ende allem them unholdum the hira genotas sint."	*Answ.* And I forsake all works and words of the devil, the worship of groves, Woden and Saxnote, and all the evil ones who are their companions.

THE CONFESSION OF FAITH.

"Gelobistu in Got, almehtigan Fadaer?	Believest thou in God, the almighty Father?
Resp. Ec gelobo in Got, almehtigan Fadaer.	*Answ.* I believe in God, the almighty Father.
Gelobistu in Crist, Godes Suno?	Believest thou in Christ, the Son of God?
Resp. Ec gelobo in Crist, Godes Suno.	*Answ.* I believe in Christ, the Son of God.
Gelobistu in Halogan Gast?	Believest thou in the Holy Ghost?
Resp. Ec gelobo in Halogan Gast."[1]	*Answ.* I believe in the Holy Ghost.

1 *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 216, 217. London 1842.—With a varied translation.

(29.) "And hine his ṫhances awég láéte," *and let him go of his own accord.*—"Awég láéte," lit. *let away.*

(32.) "Mearcie man hine aet ṫhám forman cyrre," *let them brand him the first time.*

(35.) "Oththe feorran cumen," *or* one *come from afar*, i. e. a stranger, also expressed by "feorcund," as in "Alfredes Dómas," (20).

"Wilhelmes Cyninges Asetnyssa," the Institutes of King William.—William Duke of Normandy ascended the throne of England on the death of Harold at the battle of Hastings, in A. D. 1066.

(1.) "Gif Englisc mann beclypeth sénigne Frenciscne mann tó orneste," *if* an '*Englisc-man*' *challenge any* '*Frencisc-man*' *to combat.*

"For tó beónne," *for to be.*—Perhaps the first instance of the French idiom which it expresses, on record in the language.

(2.) "Láhlicne spálan," a *legal defender*—in the Latin text "legalem defensorem."

(3.) "Mid unforedan áthe"—in the Latin text, "pleno juramento, non in verborum observanciis."[1]

XXV. SELECTIONS FROM THE ANGLO-SAXON INSTITUTES OF POLITY, CIVIL AND ECCLESIASTICAL.

From the Ancient Laws and Institutes of England, Vol. II., pp. 304–341.

(IV.) "And sóth is ṫhaet ic secge; awácie se Crístendóm, sona scylfth se cynedóm," *and true is it what I say; let Christianity become weakened, and the kingdom will forthwith totter.*

XXVI. SELECTIONS FROM THE ANGLO-SAXON CANONS.

From the Ancient Laws and Institutes of England, Vol. II., pp. 244–265, and pp. 342–393.

[1] To have illustrated the preceding Laws more fully by corresponding enactments of the other Teutonic peoples, when such enactments were based upon the common law of the various divisions of the race, would have been desirable, but was forbidden by the want of space. For the same reason, as elsewhere, we have avoided the explanation of many terms which in a work of this kind ought to be treated at length; but all such will be found properly explained in the Glossary.

CANONS ENACTED UNDER KING EDGAR

(62.) "Thaet preost besaece ordál; aefre ne ge-áethe," *that a priest officiate at an ordeal; but never serve as juror.* Such we offer as the proper rendering of this passage, which is at least plausible. Mr. Thorpe says, "*that a priest engaged in litigation never be juror in an ordeal.*"

(67.) "Thónne he crisman fecce," *when he fetches the crism,* sc from the residence of the bishop.

APPENDIX.

From the Ancient Laws and Institutes of England, Vol. I., pp. 446–484.

"The French text of the Conqueror's Laws," says Mr. Thorpe, "is chiefly from a valuable manuscript at Holkham, formerly the property of Sir Edward Coke, bearing his autograph, and still in the possession of the Right Honorable the Earl of Leicester. The text contained in this manuscript bears signs of great antiquity, and (if the laws of William were really composed in French) is, from its dialect, much more likely to be a nearly faithful representation of the original, than that most corrupt one transmitted to us in the work bearing the name of Ingulph."[1]

A comparison of these Selections with the same quantity of matter in the Anglo-Saxon Laws, will show to some extent the relative number of words, in English, from both languages.

[1] *Preface,* p. xiii.

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